RELIGION AND BUSINESS

BY

ROGER W. BABSON

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DEDICATED TO
MY DAUGHTER
EDITH LOW BABSON

PREFACE

Some readers of this book may dislike the indiscriminate way in which the words "religion," "the Church," and "churches" are used. The result is not very satisfactory to the author himself, but he seems to be unable to improve the text by any changes. Surely the terms are not synonymous and should not be confounded.

The author clearly recognizes that religion is the great, important thing and must be something far nobler and more comprehensive than that which churches practise. He also recognizes that there is much real religion apart from the churches and that many lodges and other organizations are as much dispensers of religion as are the churches themselves.

The very fact that religion is so fundamental and comprehensive makes it difficult to treat. Hence, the author refers to the churches which are concrete. Furthermore, the needed closer relationship between religion and business can surely be strengthened and developed through the vitalization of the churches. Therefore, although the end sought is to develop more religion, yet it is believed that this can be accomplished best by strengthening the churches, which were organized for that purpose.

R. W. B.

Wellesley Hills, Mass.
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CHAPTER I

BUSINESS MEN AND THE CHURCH

PREACHERS and others connected with religious work should be very slow to criticize the business man. The very term "business man" signifies that he is a busy man. He is full of cares, perplexities, and doubts. Every one is trying to get the better of him. When he is buying his raw material, merchandise, or labor, he is forced to seek the cheapest market or else go bankrupt. When he is selling his raw material, merchandise, or labor, he is forced to seek the highest market or else go bankrupt. Literally, the whole world is against the modern business man. He is the great buffer between the producer and the consumer. Both are pressing him from different angles. The business man must necessarily become callous, like a toe rubbing constantly on the inside of a shoe.

The business man must by nature be suspicious. Unless he looks carefully into every statement, he will soon lose his position and property. The business man is the watchdog for the community. He works in behalf of the community and in its interests. He, therefore, must watch out at every turn. The law of the survival of the fittest reigns in business. The conflict of business competition is even more severe than any conflict which rages in the jungle. The business man must continually be on his guard, not only for his own existence, but in the interest of the community as a whole.

The survival of the business man depends upon effi-

ciency. A pair of shoes which sells to the retailer for several dollars, carries a profit of only a few cents a pair to the manufacturer. Although the profits in the steel industry, the beef industry, and the textile industry are very large in the aggregate, yet the percentage of profits to the total volume of business is very small. A difference of only two or three per cent. in the efficiency of the plant, or an error of two or three per cent. in the cost of raw material or in the selling price of the goods, may change success into failure. Hence the business man is forced to be efficient and is brought up to look askance at any group or industry which is inefficiently operated.

INEFFICIENCY OF THE CHURCH

It therefore is only natural that the church does not appeal to the business man as many of us might wish. The church represents the greatest industry in the world. It is the oldest; from it came education, medicine, art, agriculture, and most of the sciences. Modern civilization in all its branches owes its conception to the church and most of its industries were founded originally within the walls of some monastery.

Even after the Protestant branch split from the Catholic, this same thing continued true. The greatest educational institutions of to-day were started by the church. The great hospitals of our large cities are offshoots of the work of the church, and this, in a general way, applies to nearly all other good movements. The foundation of our own nation was directly due to the desire of the Pilgrim Fathers to worship God in their own way. Furthermore, nations which were based on other foundations or founded for other purposes have amounted to but

little. The spread of civilization over Europe, the growth of this nation,—indeed, the spread of civilization throughout the world,—are all due to the missionary spirit of the church, first started by the early Christians from Rome, then carried to America by the Pilgrim Fathers, then spread westward over the American continent, and finally over Asia and Africa.

Furthermore, it is fair to say that the church represents the greatest industry in the world to-day, as well as the oldest. It is estimated that there are invested in church property at the present time about 1800 millions of dollars; that there are about 200,000 paid preachers and about 500,000 lay workers. General statistics on church membership are given in another section of this book. Here it is desired only to emphasize the greatness of the industry; and these figures do not include its many ramifications, which, if considered, would double or treble the amounts and numbers involved.

Yet from the business man's point of view this industry is the most inefficiently operated of any industry in the world. The great Protestant churches are open only a few days a week. None of their property is being utilized to 10 per cent. of its utility. The methods of work are slack and unbusinesslike. The Sunday school, which should be the great training ground for the church, is most inefficiently operated. Religious education is twenty-five or fifty years behind other education. The majority of the teachers are untrained, many of them are altogether too young, and little system reigns in connection with the work. The business man cannot understand how we churchmen can believe that religion is the most important thing in the world and yet give less time to our children's religious education than we give to teaching them dancing

and foreign languages. All this seems inconsistent to the average business man. He knows that no factory or other industry could survive if operated only a few hours a week or if carried on in such a slipshod and indifferent way.

The very fact, however, that the church has survived all these centuries, notwithstanding its severe persecution during one period and its shameful inefficiency at another, shows that religion is a most vital thing and cannot be killed. Although I agree with business men when they criticize the church, the Sunday schools, and the various other allied movements, I always ask this question:

"Do not these very facts demonstrate that the church has hold of something very much more important than appears on the surface? If the church survives and prospers under conditions which would kill any other institution or industry, isn't this of itself proof that it has something worth while?"

DENOMINATIONAL FIGHTS

In another section of this book the question of denominations is freely discussed. It is believed that there is a field for various denominations, and that, if all denominations were exterminated to-day, it would be only a short time before the same great branches of the church would reappear. So long as people have different dispositions, there must be different denominations. So long as people have different tastes for food, color, music, and literature, so long may there continue to be different branches of the church.

There are business men who talk about a union church and scoff at the idea of having different denominations.

Business men, however, who carefully look into the matter agree that different denominations are not only advisable but necessary. Hence, very few business men who have studied the subject criticize the various principles underlying the different branches of the church.

Business men, however, are disgusted at the petty factions which exist in the average community. With one God and Master, it is inconceivable to the average business man how the different denominations can so fight among themselves. We all came from the same God, we all have to report to the same God, and yet we act as if we each had different Gods. We are apparently not only content to have different Gods but we want to build a fence around our own God and bring everybody else inside this particular enclosure.

Although the church represents the greatest industry in the world, it knows little more about God and His ideas than it knew thousands of years ago. We know there is a God; we know there is power in prayer; we know something about faith, love, and other attributes of religion; but we know little more about them than was known centuries ago. At least, this is the way the average business man looks at the subject; and yet there are people who claim that they know just what God is, just what God knows, and just what God wants. They truly act as if they had some inside information about God, His plans and hopes, which no one else possessed. Of course such people are very much mistaken, whether Catholics or Protestants, Baptists or Unitarians. We know no more about God than our ancestors did, and they knew nothing at all.

If, however, we were content to think that we had this inside information about God and were then content to

keep it to ourselves, it would not be so bad. But we are not so content; we want to press our ideas on others; to make every one believe as we believe and to make others see things as we see them. We spend little time in creating new souls, but devote our energies to scrambling over the souls already existing. The Catholics want them in their fold; the Protestants want them in their fold, and the various branches of the Protestant Church want them in their respective folds.

These denominational fights of preachers and church people among themselves regarding creeds, customs, etc., are very repugnant to the business man. He considers it bad enough for us church people to pretend that we ourselves know what God is, and what are His plans; but for us to try to force on others these things about which we know nothing is absolutely incomprehensible to the average business man.

The business man has learned that we are in a world of constant change and that life is a process rather than a problem. The business man believes that what is right or wrong has been, is, and always will be the eternal question of the ages. The business man believes in religion; he hungers and prays for religion. He is greatly interested in the church as an institution which will make him a more truly religious man. Business men, however, are not interested in theology or denominational fights.

CHURCH CUSTOMS

The inconsistency of us church people in connection with the teachings of Jesus is incomprehensible to many business men. For instance, Jesus preached a famous sermon on a mountain. In this "Sermon on the Mount" He stated many great fundamental truths. These truths

were based on the soundest physiological and psychological principles. Some of these principles we will discuss in a later chapter. In this sermon, He gave various commands such as the following:

"Ye have heard that it was said, An eye for an eye and a tooth for a tooth; but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two."

"Ye have heard that it was said, Thou shalt love thy neighbor and hate thy enemy; but I say unto you, Love your enemies, and pray for them that persecute you."

"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you."

"Be not therefore anxious, saying What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? . . . But seek ye first His kingdom, and His righteousness; and these things shall be added unto you."

It may be impossible to carry out some of these commands in the civilization that exists to-day. I do not admit this, but will grant it for the sake of argument. One command, however, "Judge not that ye be not judged," can still be obeyed without harm to any one and with great benefit to all. Jesus knew that gossip, unjust criticism, misunderstanding, and the like are at the root of most trouble. He knew that we can hurt one another by our tongues infinitely more than by physical violence. Therefore, Jesus laid great stress on the importance of trusting others, the importance of not judging others, and the importance of consideration for others.

This command of Jesus is given very little attention

by the church. In the average community there is more gossip and local strife among church people than in any other group. The women's societies of the churches have the name of being hot beds for judging and gossiping about others. Apparently these great commands of Jesus are forgotten or laid aside as impractical.

But at another time, Jesus held a supper. It was the last supper before His death. At this supper, He suggested to His disciples that once in a while they get together in the same way, and hold such a supper in remembrance of Him. This custom has continued through the centuries and forms a very important part of the services of nearly all churches. The celebration of the Lord's Supper is looked upon by nearly all church people with great reverence because Jesus said: "This do in remembrance of Me."

Business men looking on at the church from the outside do not object to the celebration of the Lord's Supper by the church people, with such solemnity and regularity. The business man does not criticize the preacher or the members of the church for showing such great earnestness in the exact observance of this custom. The business man, however, cannot understand why we church people so carefully remember and obey this one suggestion of Jesus and treat so lightly His other demands and requests.

All the denominations are more or less keen on the question of baptism. One of the great denominations makes baptism almost its corner stone and goes so far as to believe that unless a person is wholly immersed he is not baptized. It may be the duty of us all to be baptized. It may be that the only form of baptism which is effectual is total immersion. The business man does not object to

groups of people believing in the importance of such forms. He, however, cannot comprehend why it is that people can be so particular about the observance of some such form and then utterly neglect the great fundamental principles of justice, generosity, and service which Jesus taught. The business man looks upon us church people the same as Jesus looked upon the Scribes and Pharisees, when He said:

"Woe unto you, Scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin and have left undone the weightier matters of the law, justice, mercy, and faith; but these ye ought to have done, and not to have left the other undone."

Another illustration is in the use of blasphemy. I do not swear and I do not want men with me who are accustomed to swear. There is no defense of the use of swear words. The facts of the case are, however, that a church man could gossip about his neighbors and get away with it; he could cheat his fellow man and get away with it; he could divorce his wife and get away with it; he could refuse to negotiate with his workers and get away with it; he could gamble in stocks and commodities and get away with it; he could do a score of other things infinitely worse than swearing and still retain his position as a church member. If, however, he picked up the habit of swearing, he would soon be excommunicated.

Here, again, the business man offers no defense for swearing; but it is incomprehensible to him that we church people are so particular about a few incidentals while we let the really great questions settle themselves. The church takes a very positive stand on the Lord's Supper, baptism, blasphemy, and various other nonessentials, and is very loth to come out strongly on great funda-

mental, social, labor, and political questions on which the health, happiness, and prosperity of the community absolutely rest.

HYPOCRISY IN THE CHURCH

The church to-day has no more hyprocisy in it than has any other organization. One out of twelve in Jesus' time was a traitor and I am sure the ratio is no greater at present. On the other hand, it is rather unfortunate that in many communities the richest man, and, in many cases the most hated man, is often a leader in the church.

The other Sunday morning, I was addressing an audience in one of our largest American cities. It was in the leading Episcopal church of that city. I sat behind the choir with one of the vestrymen. After the collection was taken, it was brought up the aisle by four finely-dressed gentlemen. The vestryman whispered to me: "Those are our four leading business men. One is the attorney who has just been fighting the prohibition law before the Supreme Court; another is the head of our steel company, who succeeded in crushing the late strike; the third is our leading banker; and the fourth is the owner of our largest department store."

In a general way, this condition is true of the leading church in almost every community. It is a splendid thing for these men to be connected with the church and use their influence in helping the church; but it is doubtful whether they help the church by holding such prominent positions. I sometimes wonder whether it was not with such in mind that Jesus told those rich men of Jerusalem not to let their left hand know what their right hand did, in giving alms. He perhaps was ashamed to have the

populace know that those rich bankers were connected with the church. For their own sake and for the sake of the community, He wanted them to give alms generously; but, for the good reputation of the church, He wanted them to give anonymously and not to come into prominence.

In the average New England small town—and the same applies to many communities throughout the country—there are three prominent structures. There is the mill which furnishes employment to most of the people; there is the great house on the hill in which the owner of the mill lives; and there is the local church, in which the mill owner is the largest contributor and often the leading officer. In most instances, this man has been a real benefit to the community, and in many cases he is quite sincere and fairly unselfish. In many instances, however, he is looked upon as a hard-hearted skinflint. He often has mortgages on many of the homes; he perhaps has a bad record as to the treatment of his labor; and he is generally feared, if not hated, by the townspeople.

The church suffers from such men. Not only do they dominate the minister and make life miserable for him, but they bring reproach on the whole church industry. In a later chapter, we will discuss the difficulty with the ministry to-day, but I here want to add that one great trouble is the desire of some of these leading men to dominate the preacher. Not content with running their own business and a good part of the town, these men are determined to run the church and the preacher. This keeps many good young men with self-respect out of the ministry. If these rich men really desired to help the church, they would follow Jesus' instruction and keep in the background and let the poor preacher alone.

Even in this connection, however, there is something which we must all carefully consider. The fact which we have just stated is intensely interesting to me as a statistician. Statistics show that every incident can be analyzed and divided into two parts, the cause and the effect. When these facts just given are considered, one wonders which is the cause and which is the effect. Is the man interested in the church because he is the leading man in the community, or is he the leading man in the community because he is so greatly interested in the church? This is something worthy of most careful consideration and study. My own personal conclusions are that these leading men owe their success to their early religious training. Their interest in the church is the *cause* of their success, rather than the *result* of their success. Statistics show that the same qualities which make a man successful in business are the qualities which make him interested in religion. I refer to those fundamentals of faith, vision, courage, sympathy, thrift, and industry. These are fundamental characteristics which make a man successful in business and interested in religion.

These investigations have led me to believe that religion is the great undeveloped resource of America to-day. These very things which we criticize as inconsistent and hypocritical are, upon examination, most wonderful testimonies to the church and the religion for which the church stands. It is with this utilitarian thought in mind that I will go on and discuss religion in its various aspects with the hope of interesting more business men therein.

CHAPTER II

RICH MEN'S AND POOR MEN'S CHURCHES

THERE are various kinds of churches from the business man's point of view. There are rich churches and poor churches.

There are two kinds of rich men's churches:

(1) There is the kind which preaches the productive life; which teaches men to be meek, honest, thrifty, industrious, and useful. This is the church which makes "Service" its watchword. Such a church cannot help being a rich man's church. The pastor who constantly preaches and practises these principles is sure to build up a prosperous congregation. The congregation that follows these principles is sure to become prosperous.

(2) There is another form of rich men's churches which is of an entirely different nature. It is the church to which the wealthy people of the community have naturally gravitated. This is the church known as the most aristocratic and exclusive in the city. Most of the members of such churches have inherited their money. They have not won it through useful service to the community. They have been brought up in comfort and luxury, have not known what it is to struggle, and consequently are not well developed physically, intellectually, or spiritually. As they cannot excel in the worth-while things of the community, they naturally seek for distinction by wearing the best clothes, having expensive automobiles, or living in a large house with a lot of servants. This is the

kind of rich men's church which worth-while people will avoid and with which worth-while preachers will dread to become connected. These churches not only result in smothering the high ideals of a few consecrated people within their membership, but they are truly a blot and handicap to the great religious movement of the nation.

There are also two kinds of poor men's churches:

(1) There is the mission church trying to teach unfortunates how to live. This poor man's church is worthy of the greatest respect and of constant support. The priest or pastor of this church is teaching a life of faith, meekness, and reverence. He is urging his people to be honest, clean, and thrifty. He is following his Master in teaching the Life of Service, assuring his people that if they will lead such a life all the things that they need will be given unto them. Such a poor man's church becomes before long a rich man's church, at first of the type above described under paragraph (1) and then later often of the type described under paragraph (2) above.

The old saying, "It is only three generations from shirt sleeves to shirt sleeves," is most commonly illustrated in connection with the rise and fall of church congregations. First, in a young community, we have the struggling group which stands for thrift, honesty, teachableness, faith, and industry. This group starts in to till the soil, develop industries, and build up the community. With them, thrift, industry, and service are matters of religion. After a while they become prosperous. If they didn't, their religion would be no good. Then a second generation comes along who have not had to struggle and who have inherited the property created by their parents. The church then enters the second stage and becomes a rich man's church of the second class.

The second generation attends church; but it attends it in a perfunctory way. It does not feel the need of religion; it is depending on property rather than upon production; on protection rather than faith. Finally comes along the third generation, which has no interest in the church whatsoever. The church begins to wane for lack of interest; it needs repairs; it has a poorly paid and inefficient preacher; and, finally, drops into the class which I am about to describe, namely, the typical poor man's church which is so common to-day.

(2) Yes, there is a poor man's church which should not be defended. It should either be galvanized into action or else should be exterminated. This poor man's church exists in various forms. Among the Protestant denominations it consists of those inefficient little churches where the pastor is struggling to exist on a meager salary; and where the people attend church merely from habit, without the least idea of getting any benefit. Thousands and thousands of such churches are scattered all over our land. They are a disgrace to religion and handicap the entire religious industry. The movement as a whole would be far better off to-day if these inefficient and half-dead churches were eliminated.

The Protestants are not alone guilty of running poor men's churches. The Catholic Church stands out conspicuously as an example of poor men's churches. I believe that the Catholic Church has a distinct place in the economic program of the nation. If all churches were wiped out to-day, a strong Catholic Church would arise from the ruins just as truly as would a strong Protestant Church. The main thing that many have against the Catholic Church is not its theology or even its historical claims and traditions; but rather the fact that its

people so often continue poor. This is most strikingly illustrated when one travels in Europe, from a Protestant country to a Catholic country; or when one travels from California or Texas across the border into Mexico. Of course it can be said in rebuttal that God made the poor people and loves the poor people. Jesus himself was poor. Hence some church must take care of the poor people.

TWO MAJOR SINS

A study of the teachings of Jesus shows clearly that He looked upon the two following as the great cardinal sins:

(1) *Disregard for the laws of God.* When He told people to love God "with all their hearts" and seek to do His will, He simply meant that people should try to learn what is God's will and then conform thereto. In simple English, this means that we should seek to learn the laws of health, the laws of production, the laws of nature in general and conform to them and capitalize them. If Jesus were here to-day, He would give His greatest rewards to the scientist, the inventor, the teacher, and those who are trying to make two blades of grass grow where only one grew before. These are the men who are truly seeking to learn God's will and, as they practise it and teach it to others, they are seeking to have God's will done on earth as it is in Heaven. It was in connection with this that Jesus urged people to avoid sensual gratification, useless expenditure, and wasteful efforts of all kinds. Drinking, gambling, dancing, and the various other so-called vices are or are not sinful according to whether they strengthen or weaken us. To

the extent that customs and practises develop us and make us more efficient, they are right. To the extent that our pleasures and amusements weaken us, physically, mentally, or spiritually, they are wrong.

A vast amount of good could be done by frankly explaining to people why a thing is right or wrong. Certainly a thing is not right or wrong because some one says so; a thing is not right or wrong because we like or dislike it; a thing is not right or wrong because a majority of voters so decided it. A thing is right or wrong simply according to whether a thing is best or worst for us in the long run. If it is best for us to do in the long run, it is right; if it is harmful to us in the long run, it is wrong.

"Ye shall know the truth and the truth shall make you free." This is the slogan to which we all should rally. Let the preachers of our churches cease preaching sermons wholly on Bible texts, but rather base them on sound, economic teachings. The church will never come to its own until the theological schools give the best course in economics procurable, and until the preachers are the best informed economists in their communities.

When Jesus said "Blessed are the meek, for they shall inherit the earth," He referred to those people who are teachable, not those who are pig-headed and think they know everything; but those who are willing and anxious to learn. These are the people who seek to know the will of God. These are the people with a scientific frame of mind who meekly seek the truth, who meekly preach the truth, and who meekly adapt their ways to the truth. Of course, such people will inherit the earth. Nothing else could happen. Just as truly as man by his superior intelligence has gained dominion over the animal world, so

that group of humans who meekly seek to know God's will and who conform thereto, are bound to have dominion over the rest of mankind. It couldn't work out in any other way.

(2) *Disregard for our fellow men.* Hence in loving God with all one's heart Jesus also coupled a second command; namely, *We should love our neighbors as ourselves.* In this Jesus simply put forward the fact which Kipling two thousand years later stated in another form:

> "For the strength of the pack is the wolf,
> And the strength of the wolf is the pack."

Jesus never suggested that we should put others before ourselves; for He knew that would simply mean our extermination. Jesus never asked anything unreasonable, from an economic or psychological point of view. Jesus simply emphasized the great truth that the scientist of himself is of no value. His strength comes only as he learns to work for and with others. Some one has said that the greatest barometer of civilization is the ability of people to co-operate. The basis of co-operation is the consideration of the group as a whole rather than of any individual. This has already been developed in the family. No man is looked upon as a respectable member of society if he does not put the good of his family as a whole before the good of himself or any individual member. The strength, growth, and prosperity of families depend on this spirit of solidarity and co-operation. A family to-day is not considered respectable unless it is observing the Golden Rule among its own members.

When emphasizing this second great principle of prosperity, that of considering our neighbors equally with ourselves, Jesus simply desired to extend to all members

of the church this same principle that is applied and accepted in relation to families. History shows that the early church took Jesus very literally in this respect and they were practical communists, having a common treasury. This system failed, and wherever it has since been tried it has likewise failed again. Statistics, however, clearly indicate that there is a happy medium between the communist church of the early centuries and the individualistic churches of to-day. We do not take the earnings of our children and put them into a common pot and divide them equally among all. We know this would not work, and we know that no family could be operated on such a principle. Even the socialists and communists that preach this doctrine for the nation as a whole refuse to use it in connection with their own families, of which they are the head. There is no excuse for the communism, socialism, or any of the other "isms" that we hear preached about to-day by good, bad, or lazy people. The church, however, has gone to the other extreme and is now altogether too individualistic or indifferent: Individualism has run wild in both the Protestant and Catholic denominations.

The future church will be operated more along the lines of the respectable family. Each man will have his own income and will be allowed to develop freely along his own lines, receiving the fruits of his initiative, thrift, imagination, and industry. On the other hand, he will recognize that his ultimate safety and success depends on having the other members of the group healthy, happy, and prosperous. He will recognize that an uneducated brother will simply be a drag on the group and if he is the only prosperous member of the community, this brother will be a drag upon him. He will see that if he

has an ill sister who is weak and under-nourished, it is good business for him to get her built up physically and have her become a strong member of society. This is the position taken by every sane member of a family to-day. Each instinctively, in his own interests, wants to see his brothers educated, his sisters well married, and all the family healthy, happy, and prosperous. He knows that his health, happiness, and prosperity ultimately depend on having the whole family in the same condition.

This is the spirit which the church of the future will adopt. The spirit which now applies only to families will be taken up by one of the present great church denominations or by some new denomination and become the basis of a strong and prosperous people. To a small extent, this principle has been adopted by certain lodges and societies, but the great big advance in civilization is coming when the church adopts the family principle and loves its neighbor as itself.

WANTED: MORE MILLIONAIRES

In view of these facts, it is very important that the church should be put in a proper light before the nation. As above described, there are many rich men's churches and there are many poor men's churches which should be eliminated. Both of these classes of churches are a blot on the community and a disgrace to the religion for which they stand. The pastors of these churches are, in many instances, merely drawing their existence out of these rich or poor congregations without giving them value in return. Business men are justified in condemning such rich and poor churches which lack the vision, which perform no service, and whose people remain rich or remain poor in accordance with their environment.

On the other hand, criticism of the church by certain radicals and liberals because it is apart from the masses is unjustified. If I went to a community with only one church and found that church made up of only the poor people of the community, I would say that its religion was no good. The very fact that the church people of most communities are the more prosperous people of those communities is the great outstanding testimony of religion. It is of no credit to the church that some of our rich men's sons who have inherited their money are interested in the churches. In many instances it would be better to have the interest of these men kept in the background rather than exhibited or advertised. The church, however, should be proud of the fact that these rich men's fathers, who created the industries and built up the fortunes, were churchmen. Moreover, the church should point with pride to the fact that its people are the more prosperous people of the communities in which the active churches exist.

Jesus continually preached that we should seek to do the will of God and should consider our fellow men equally with ourselves. He continually depreciated the many things like dress, pride, and certain pleasures, for which the world strives. He, however, never closed a talk without ending up with this thought: "If you will do the will of God and consider others with yourself, all the things which you seek, that are really worth while, you will get."

There is much dangerous talk going about concerning the church because it is not allied more closely with "the masses." Many radicals point with derision to the church because it is allied with the property interests of the country. Most of us to avoid argument let these statements go unchallenged. This is a great mistake. These

criticisms should be fearlessly answered. We should point with pride to the fact that most of the church people are prosperous and that most of the poor people are outside the church. We should be much more ashamed if the church were made up of poor people and the prosperous people were outside of the church. Then we truly would have something to fear. Then we should be ashamed to ask others to join us or become interested in religion.

THE QUESTION OF INHERITANCES

The only weakness in such arguments is involved in the question of inheritances. Many people are connected with the church who have inherited their property and who have not won it through industry, thrift, and other forms of service. To the extent that the church is operated and supported by such people, the church is weak and subject to criticism. The inheritance of property develops weakness and cannot be defended on spiritual, economic, or scientific grounds. The only excuse for the present inheritance laws is that man has yet been unable to devise a better system for disposing of property after death.

Certainly government ownership would not be preferable to private ownership. Certainly it would not be a more efficient civilization if the state, rather than our children, inherited our property. The reason for this is self-evident. If our children do not take care of the property which we leave them, it soon passes into the hands of families who will take care of it. Here again the old saying that it is only three generations from shirt sleeves to shirt sleeves comes into operation. If, however, our property should go to the state, it would continue to

remain in the hands of the state, irrespective of whether the state operated it efficiently or inefficiently.

Under a free competitive system the acres naturally go to the men who are able to get the most out of them; the industries naturally come under the control of the men who are able to most efficiently operate them; and wealth naturally gravitates to those people who use it for the good of the community rather than to those who use it only to satisfy their own selfish and sensual desires. There is only one fly in the ointment; namely, the use of trusts and proxies. Both these are harmful to society, as they tend to hold property and power in the hands of the inefficient. With a free and honestly operated competitive system of inheritance, industry, power, and wealth will gradually but constantly come into the hands of those best fitted to care for it. While under state ownership or under trusteeship the tendency is in another direction.

This briefly is the case of the rich man and the poor man, so far as they relate to the church and religion.

CHAPTER III

RELIGION AND THE WAGE WORKER

I SHALL not here defend either employers or wage workers. Both have a good case. The wage workers believe they have as much right to join a labor union as to join a church, and that the objection of their employers thereto is due to fear and a feeling that their power is passing into other hands. The employers believe that the wage workers combine in order to secure through the use of force what they are unwilling to get by industry and thrift.

We are in a most critical period. Unless both employers and wage workers quickly come to their senses, we shall witness the greatest industrial and financial panic which this country has ever experienced. We are all sitting on a keg of powder. Only carefulness and saneness on the part of every one can prevent an explosion. The relation of the church to organized labor may be the straw to break the camel's back. Therefore it is well for all interested in either religion or business to consider the psychology underlying the problem.

HUNGER FOR SELF-EXPRESSION

Let me ask each reader to think when was the happiest time of his or her life. Was it during childhood? Was it during boyhood or girlhood? Was it during early business career? When was it? Those of you readers who

are men should think now and then of your days of courtship.

When a young fellow you had always been thrown with girls. Some you liked, some you didn't like, and others meant nothing to you one way or the other. But one day a special girl came into your life. There was nothing remarkable about her. There were other girls brighter, other girls stronger, and other girls prettier. Your parents and many of your friends failed to understand why you were so crazy about this special one. They acknowledged that she was a good enough girl, but they couldn't see in her what you saw. You remember the great hold which she then had on you. You couldn't get her out of your thoughts. When *with* her, the hour hand of the clock went around so fast you could almost see it move. When you were waiting for her, every minute seemed an hour.

CRAVING FOR SYMPATHY

It is true that by the world's standards there was nothing remarkable about that girl of yours. By the world's standards there were thousands of abler, stronger, jollier, and prettier girls than yours. What was it about her that made you want to be with her every minute? Let me tell you. Let us call the girl "Ann."

Ever since you reached the adolescent period, when you quit making mother your confidante, you felt pent up. Your emotions and feelings were slowly but surely being dammed up like a great river. You did not feel free to express yourself to any one. Nobody understood you. You feared to be honest because people laughed at you. But somehow you became aware of the fact that

Ann didn't laugh at you—that Ann understood you—that Ann even agreed with you—that Ann expressed some longings which for years had been in your heart. Gradually you told more and more of your feelings to Ann. You learned to trust and love her. She was your safety valve, your confidante, your everything. She became the great free world to you. To be with her was your idea of freedom, of living as God intended you should live. That's the reason you were then so happy with her. It was the first time since you were an innocent child and said what you pleased that you felt free to express yourself. Happiness comes only through self-expression. That is what Jesus meant when He said that He came to make men "free"—to give more life. That is the great purpose of the church services, the mid-week prayer meetings, and the various other organizations of the church. They enable people to express themselves, and, owing to such a privilege, these people come to love and cherish it.

We love those who understand us, who are able to put our thoughts into language. This is what the labor union and its leaders have done for the wage workers, and this is why the wage workers feel so loyal toward the labor union and its leaders. If the churches had performed this service, the wage workers would have felt the same toward the churches.

Happiness is only a reaction from self-expression, from sympathy, from working with others who see our point of view. Our children do not love us in accordance with what we do for them, but in accordance with what they do for us. A mother does not love her babe in proportion to what the babe does for her, but in proportion to what she does for her babe. When Jesus said: "It is

more blessed to give than to receive," He spoke a great fundamental truth. It is more blessed. There is more joy and pleasure in it. Being happy ourselves is simply a reaction from making others happy. If you are unhappy to-day, it is because you are making some one else unhappy—a wife, a husband, a son, a daughter, a fellow workman, a partner in business, a customer, a friend, the man for whom you work, or the man who works for you. Your unhappiness is a reaction from his or her unhappiness. Change about. Make others happy and you'll be happy.

But to return to those happy months of courtship. You were hungering for an opportunity for self-expression and that girl gave it to you. She personified the hopes and ambitions which had for years been smouldering in your soul. She was an oasis in the desert. You seized her all because you so hungered for the privilege of self-expression. You didn't care for wages or hours when working for her! You wanted no pay for serving her! Your only thought regarding hours was that the old clock went around too fast. All because she understood and satisfied an inborn desire in your soul which others could not understand. This one thing made her everything to you, made you willing to risk all or give up all for her. This same psychological factor is the basis of the hold which the church has on millions of people. For any business man to attempt to ignore the church or its influence would be as useless as to attempt to ignore the sex impulse and the great physiological forces emanating therefrom.

LABOR IS IN THE ADOLESCENT PERIOD

Labor to-day is in the adolescent period. For years its emotions have been pent up; its natural desire for self-

expression has been curbed; the hunger for freedom to go and do as it wished has been growing stronger and stronger. It is now breaking through. Yet the average employer is attempting to treat labor as our parents treated us in our 'teens. We, the employers, are arguing and threatening these wage workers. Did argument or threats ever do us any good? Did we give up the girl, quit playing ball, or lose a chance to swim because of our parents' arguments?

The labor unions and their leaders are to the masses to-day what that girl was to you years ago, and what the church was to our mother. Much of their teaching is unsound. Much of it is uneconomic. Its force will to a great extent burn itself out; but just now these leaders are promising the masses that privilege of self-expression for which they have so long sought.

The question before us is, Shall we continue to dam the stream and risk a repetition in this country of what is taking place in Russia, or shall we give it some outlet? Shall we drive either our children or our employes away from us or shall we let them have the opportunity which they so much crave? Shall we recognize that the same desires for self-expression and freedom actuate our wage workers as actuate ourselves, or shall we attempt to crush these human and natural feelings? If we do the latter, we shall simply pull down the house upon our own heads. If, on the other hand, we willingly recognize these natural desires on the part of labor, we churchmen will approve of labor unions, collective bargaining, and any other reasonable request that our employes make.

INBORN DESIRE FOR FREEDOM

There also was another reason why those few months before your marriage were the happiest months of your

life. During those months there were no contracts or laws, and few conventionalities to bind you. Both you and your sweetheart were absolutely free to come or go as you wished. Before your engagement was announced, you were bound by conventionality; while after the marriage, you were bound by civil law. But during those few happy months you and she were bound only by your own consciences. Each of you gave your utmost to the other because you were anxious to hold each other. Neither of you asked too much of the other for fear of frightening the other away. Neither you nor she dared be cross, impatient, or unreasonable in those days. You knew you couldn't afford to be. After the marriage, the civil law came into action (and right it is that it should), but the civil law has its disadvantages as well as its advantages. The civil law made you careless. Unconsciously you argued that your wife could not leave you then, however cross you were. Gradually those true co-operative relations which existed during the courtship days disappeared and you became an ordinary drudge like your neighbors.

There is nothing constructive in *force*. We can't *make* people like us. We can't force people to trust us. We can never legislate people to protect us. Unless we have the good will of our employes, their work is of little avail.

GOOD WILL VS. LAWS

My sympathies are very much with every employer of labor. If I am to be held responsible for a job, I want to know that those under me are to take their orders from me. I want only workers whom I can trust to obey me under any and all conditions. But can I get such service and loyalty better than by trusting people myself? In

the last analysis, men are moved by their hearts and not by their agreements.

Wouldn't you rather have one watchman in your store who loved you than a force of twenty who hated you? Affection and loyalty can never be secured with money, with law, with oaths or contracts. Both the banker and the lawyer are helpless to render us aid in getting another's affections. Trust is the reaction from trust. Affection is the reaction from affection. Protection is the reaction from protection. We want our employes to work for us. The way for us to bring this about is for us to work for our employes—protect them in their unions and in their desire for self-expression. From this point of view, the teachings of Jesus are seen to bear a most intimate relationship to labor problems.

LABOR UNIONS MAKE MANY MISTAKES

The church cannot defend the labor unions in all they do. Many of their acts are short-sighted and harmful. The present high cost of living is largely due to the short-sighted policy of the labor unions. All attempts to get richer by restricting production are both foolish and costly. Unless shorter hours and more pay result in making better men and women, such changes are of no avail. The church must not allow its sympathy to get the better of its economics. It might wish that two and two should make five, but wishes and statistics are very different things.

The church should recognize these two facts:

(1) The wage workers themselves are the chief sufferers from their own economic errors. The employer, whether merchant or manufacturer, passes on the in-

creased cost of living to the consumer. Labor itself is the great consumer. Those who own the land, factories, homes, and tools add the increases in taxes and wages to the selling price of the goods which the working people buy, to the interest rates for the money which the working people borrow, and to the rents of the houses in which the working people live. The wage workers ultimately have to pay the freight and ultimately suffer for any mistakes which have been made.

(2) The labor unions are but the natural form of self-expression, inevitable at this age. Groups of wage workers are to-day at the same point *industrially* as you were physically when about sixteen years of age. You were then determined to strike out for yourself. Dad called it "sowing your wild oats"; but whatever it was, you could not be stopped. You had reached the stage of development which a bud reaches when ready to burst forth into the spring sunlight. That is the situation with labor to-day. Labor has been dormant a long time. It is now budding forth and no power on earth can stop it. One might as well try to destroy a ball of mercury by hitting it with a hammer, as to try to crush labor's desire for self-expression. If the church will provide labor with such an opportunity for self-expression, the wage workers will join the church; but otherwise, they will join only the union. Social movements thrive on persecution. You can imprison a man; but not an idea.

ARE LABOR UNIONS INEVITABLE?

When you fell in love with that girl, would it have done any good if your father had forbidden you to "organize" for that little home? Of course it would have

done no good. For the same reason it will do no good to attempt to prevent our wage workers from organizing. The churches had better use their influence in helping labor to organize under religious leaders. The church should not want to dam the stream of progress; but the church should direct the flow of the stream.

The actions of the union are open to much just criticism, but we do not blame an infant for crawling about aimlessly before it has learned the more efficient use of its legs. So we must not blame the first generation of union leaders if they make a bad mess of things. Their powers of reasoning must pass through the period of youth and must experience the phenomena of growth like all other functions. The sooner labor makes the experiment and "sows its wild oats," the sooner it will learn that real prosperity can exist only under a system which protects property as well as opportunity, under a system in which the greatest rewards shall go to those who render the greatest service.

HOW MEN ARE CONTROLLED

What foolish, short-sighted people we all are; both employers and wage earners! We business men think that the world is governed by intellect. It is not. We think people are controlled by their minds. They are not. Both employers and wage earners are controlled by their emotions; by love or hate; by sympathy or jealousy; by hope or fear. If this is so, it is evident that only religion can bring together employers and wage earners.

We think the wage workers are striking for wages or hours. They are not. They are striking for self-expression. They are actuated by the same desires for self-

respect, self-preservation, and self-propagation as actuate the employers. We think that employers are fighting for more profits. They are not. These employers know that houses, factories, stocks, and bonds don't make men happy. They now have everything that money can buy. It is not for money reasons that they are resisting the demands of the labor unions. These employers are actuated by the same desires of self-respect, self-preservation, and self-propagation as actuate the wage workers. Both are thinking of the same indefinite things, but in different terms. And, to return once more to the courtship illustration, the same means of persuasion are necessary to win men during industrial disputes as are needed to win a lover during the courtship days.

THE IMPORTANCE OF FEELINGS

What does this all mean? It means that the labor problem is really a question of religion rather than of economics. The problem can never be settled by the methods now being used by either side. It can be settled only by each side thinking more of the community and less of itself; only as the church takes an active part in the struggle. What would Jesus tell both sides of the labor conflict were He here to-day? I think He would say what we read in the 38th to 42nd verses of the fifth chapter of Matthew.

"Ye have heard that it was said, An eye for an eye and a tooth for a tooth; but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. If any man would go to law with thee and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go one mile, go with him two."

He would advise each side to win the other by loaning them the cloak also. The secret of success is to do more than is demanded. In advising His hearers to give up their cloak also, when some one sued them at law to take away their coat—to go an extra mile when compelled to go only one, Jesus emphasized a great psychological truth. Jesus understood that the Law of Equal Reaction applies to human relations as it applies to astronomy, chemistry, and mechanics. He knew that to get a beneficial reaction we must go the second mile. There is no power nor glory in doing only what we have to do. The glory comes with the second mile.

THE REAL WINNERS

The side which ultimately will win this labor conflict is the side which will voluntarily give up the most. We must win our wage workers or our employer as our mother won us, not by giving us only what she was compelled to give us, but by always doing more for us than we asked. That is why we love mother, that is why we would do anything for her to-day. That is why the tears come into our eyes as we think of her. Did you ever stop to analyze what is the difference between a boarding house and a home? The boarding house is a place where they do for you only what they are compelled to do; but a home is where they do for you more than you ask.

The basic difficulty with the labor situation to-day is that too many are, like Shylock, after the pound of flesh, trying to do as little as possible and to get as much as possible. Prosperity cannot long exist where this continues to be the motive. Hence the prosperity of a nation is very closely allied with its religion. Hence religion bears

an intimate relationship to business conditions. This is especially evident in connection with industrial and labor problems.

CHRISTIANITY AND COMMERCIALISM

It was Lincoln who said the nation cannot long continue half slave and half free. During the first great Liberty Loan drive, Mr. McAdoo applied this to democracy also. In the last analysis, this principle must be applied to religion. Surely we cannot long continue to have one standard of brotherhood for our home relations and another for our industrial and commercial relations. The home cannot always be operated by love and the business by jealousy.

Both organization and competition have their uses; but both also have their abuses. Hence the aspirations of the average employer and wage workers are short-sighted and anti-Christian. So long as each side continues to fight the other, we shall have higher prices and greater inefficiency, possibly ending in revolution.

But religion is not urging us to go the second mile and to give up our cloak also, simply because Jesus said so. History shows conclusively that real influence comes only from going the second mile. When an employer or wage worker does only what he has to do, he ends up where he begins. *The creation of influence and power comes from going the second mile.* Real power comes as a reaction from patience, good will, and a divine willingness to do good to all, as God sends rain upon the just and the unjust. The teachings of the church in this regard are absolutely sound psychologically.

No man ever saved any one or served any great cause

who was not willing to forget indignities, love his enemies, and win by beating the other fellow to it! In a little book entitled "The Second Mile" Harry E. Fosdick quotes Stevenson's story of the four marines left over from the lifeboat of the British ship "Wager." The lifeboat took all that it could, and pulled away, compelled to leave four men unsaved. What did these four men do? Did they sulk? No. They gave "three cheers" when the boat pulled away and left them. This is the spirit which true religion develops.

The need of the hour is this spirit in the hearts of all interests. The need of America to-day is more cheering for the other side. When the employers cheer for labor and try to help labor truly come to its own, and when the wage workers cheer for the employers, realizing all that they owe to them, then shall we have real prosperity, and this prosperity will be better protected than ever before. The solution of the labor problem will come about only as we all get more religion and apply this religion more to every-day life.

The churches of America hold that religion is the only solution for America's industrial problems, for the following reasons:

(1) Labor must get back its desire to produce.

(2) This desire is intangible and can be brought about only by winning the confidence of the workers.

(3) To win the confidence of the workers, we must realize that the interests of labor are paramount to the interests of capital, and that the real purpose of industry shall be not to produce material things, but to develop human souls.

(4) To so develop the workers, we must permit them to organize, must recognize their leaders, and must give

them full knowledge regarding the business, consulting them when they desire to be consulted.

(5) We should strive to apply the same principles in dealing with our employes as we apply in dealing with our families. This is in accordance with the teachings of religion and the meaning of the Golden Rule.

CHAPTER IV

RELIGION AND THE EMPLOYER

We all remember how when boys we hated to carry water for mother, but stood in line for a chance to carry it for the elephants when the circus came to town. We know how to-day our children hate to help about housework at home and yet are crazy to go to camp and work very much harder building fires, cooking, and keeping the camp clean. We see men who are languid and indifferent about their work in the factory, go out into the hot sun at noontime, pitch ball, and run the bases with life and vigor.

All of these things show that it is not work, as such, that men and women want to avoid. People love to work when they are interested in the work. The trouble is that the masses are not interested in their work. Not being able to see the results of their labors, they are not stimulated by appreciation. They lack the desire to do things. The great need to-day is to revive in labor an interest in the work. When this is accomplished, labor problems will fade away, production will greatly increase, the cost of living will decline, and every one will be healthier, happier, and more prosperous.

The factory system and the "master and servant" idea is resulting in castrating labor economically. Labor is becoming an economic eunuch. By nature man likes to

produce. He starts in by making mud pies, then he builds a hut, and then he makes other things. The boy by nature turns to his jacknife, and the girl by nature turns to her dolls. After, however, a man has been in a mill or factory a certain length of time that natural desire to produce leaves him. The labor problem will never be solved until the desire to produce is revived. For this revival we must depend upon religion.

It will take more than higher wages or shorter hours to recreate in labor the desire to produce. There are doubtless many instances where higher wages and shorter hours are the first step in bringing about better relations and greater production. As a house is useless without a foundation, so it is useless to talk "co-operation" to a worker who is not earning enough to pay for the bare necessities of life. On the other hand, a foundation is of no use by itself; it becomes of value only as a building is erected upon it. In the same way, higher wages and shorter hours are of value only as they result in making people healthier, happier, and more prosperous.

Statistics show clearly that many concerns have had better results from working their people eight hours than from ten hours. But there are many other concerns which are not getting such good results. Ultimately the question of wages and hours will be determined by the results obtained. If increased wages and shorter hours result only in proportionately increasing the cost of living, the wage workers themselves will turn to some other system. This turning is already taking place. The I. W. W., Bolshevist, and other radical movements have come into being because their members believe that they are accomplishing nothing by depending upon the trade unions and other conservative labor bodies.

WHAT LABOR WANTS

Labor does not want charity or welfare work, but rather more of *real* wages. Bonuses, profit-sharing schemes, and welfare work which does not increase the efficiency of the worker ultimately add their cost to the output, and, like increased *money* wages, are passed on to the consumer. Labor unions seldom secure real wage increases. They simply bring about a readjustment of prices and wages, to the true benefit of no one.

Real wages are the kind which will supply to the wage worker more of the things which he wants. The wage worker is now fooling himself by *dollar* wages. An increase in *real* wages comes about only through improvements in manufacture and distribution which do not increase the cost of production, or through the reduction of taxation, or through the opening up of more land, natural resources, and other opportunities which arouse the ambitions of men.

"Collective bargaining" and the "strike" are the union's weapons for obtaining a "loan" or a temporary increase in wages. This increase is effective only until the time when the increase is added to the price of the product, which varies from one or more months to one or more years, according to the industry. Ultimately, however, all increases in wages and increases in taxes are added to the price of the product and passed on to the consumer, who, in ninety per cent. of the cases is the wage worker.

The unfortunate part of the situation, however, is that such collective bargaining and strikes are the only available means which labor now has for its defense and its immediate, even although temporary, betterment. The real increase in wages must come about through improved production and distribution, reduced taxation, an exten-

sion of education and opportunity, and—most important of all—the development of religion within the hearts of both wage workers and employers. Whether or not the wage worker will ever be satisfied until profits are also eliminated and the employer is dependent on a salary or commission, only the future will disclose.

Labor's bitterness to-day is due to the fact that labor is unable to endure a long siege, while the employers are so able. Thus the wage worker feels that we employers maintain our dominating power not through our economic service to the community, but rather through the money which we have accumulated or inherited. Of course, this system would never be improved by substituting the autocracy of labor for the autocracy of money; but an attempt will be made to bring about this change unless religion soon becomes a real force in industry. Only then will men and women become imbued with a desire to be of service.

CREATING IN LABOR A DESIRE TO PRODUCE

We first must realize that *desire* is not something like water or gas which can be turned on and off with a faucet. A desire to produce is an intangible religious motive. It is true that these non-tangibles are all powerful and largely control life. Psychologists claim that ninety-five per cent. of what we do is done from our emotions, rather than from our intellects. Of course, if this is so, pride, fear, and hate must be included with love, sympathy, and hope. Under these conditions it is evident that this needed desire to produce cannot be forced or created by any artificial means. No mechanical profit-sharing plan, for instance, will recreate in labor a desire

to produce. No vote by a board of directors, or action by any official can recreate in labor a desire to produce. Such a desire cannot be developed by the use of platitudes such as "the interests of labor and capital are mutual." Only more religion in the hearts of both employers and wage workers will gradually bring both together as real co-operators.

Labor existed before there was any such thing as capital, and our forefathers were probably as happy then as are either wage workers or employers to-day. Capital is a great aid to labor. The wage workers to-day have very much more in food, clothing, and shelter owing to the machinery and other things provided by capital. On the other hand, capital without labor would be nothing.

To recreate in labor a desire to produce, employers must stop talking that which the wage worker looks upon as hypocritical and which to him is a fundamental untruth. Instead of longer pretending that the interests of labor and capital are "equal," employers should frankly acknowledge that labor's interest is paramount. Only as we take this first step, frankly and fearlessly, can we approach a solution of our industrial troubles. This means that we employers connected with the churches must "go the second mile" in order to win our wage workers.

We must go further and realize that there is as much fundamental difference between labor and capital as there is between life and death. We must realize that life is given to us not for the purpose of building factories or houses, nor for constructing railroads or steamships; nor is the purpose of life to develop any of the other material things which now appear to us of such great importance.

Industry should be encouraged first to develop the soul of man, and all these material things are of use only as they succeed toward that end. The real truth is that most labor leaders have the vision to see this, while most employers have not. Moreover, there is a reason for this. The labor people or their friends are now suffering, while we employers and our friends are not suffering. The realization of what life really means comes only through suffering. We must entirely change our point of view and strive for the development of men rather than the possession of money. We employers need more religion.

LABOR'S DEMANDS AND HOPES

It is hard for the average captain of industry to realize that his men in overalls give more thought to these big social problems than he does himself. It, however, is true that the man in overalls in the factory often has a saner view of life than the man in broadcloth in the office. We are apt to think that our employes cannot be trusted in solving industrial questions because they do not understand accounting and economics. It is true that they have not had the opportunity to learn these things. When, however, it comes to the fundamentals of life, I would trust the judgment of American wage workers equally with the judgment of a board of directors.

There is not as yet much demand on the part of wage workers for representation on boards of directors, nor for a hand in the actual management of the business. The wage workers still feel that they are not capable of running the business. The wage workers do, however, want to be consulted about the conditions of work and other

factors with which they are intimately connected. Hence, the demand by labor for genuine recognition should be upheld by the churches.

In a small organization of one or two hundred people, where personal contact between the employer and wage worker exists, this recognition can take place individually without formal organization. Where there are many wage workers, however, a formal organization is necessary in order that there may be such recognition. Firms with several thousand or even several hundred employes who object to such organization of labor within their plants are exceedingly short-sighted. There can be no such thing as a solution of our labor problems until labor is free to organize and to deal collectively with employers. Any attempt to bring about co-operation without such organization and recognition is a mere waste of time and ultimately will do much more harm than good. Profit-sharing plans which result in increased production, which develop new ideas, and which pay in themselves are all right; but they never can take the place of formal recognition of the rights of wage workers.

The forward church believes that the next important step in the solution of the labor problem is for us employers graciously to recognize that our employes have the right to combine in any way that they see fit, to elect any officials that they choose, and to have these officials present to us their demands. Furthermore, if any body of workers feel that they have not within their own ranks men sufficiently trained in labor disputes to represent them, they then should be perfectly free to go outside and secure such leaders elsewhere, provided they are honest and fairly intelligent. The church should, however, insist that the leaders both of the employers and the wage

workers should be religious men, and that the principle of the "open shop" shall be kept as a goal. The "closed shop" may temporarily be necessary to labor as a fighting machine, but only as such.

The labor problem will be solved only when we employers stop thinking that the business is ours and we can do with it as we please. We must frankly recognize that our wage workers have a right to come to us. The old idea that the business is ours to hire and fire whom we please and as we please, is not in accordance with the teachings of religion. Our success as employers depends on following the teachings of Jesus. The sooner we forget our medieval ideas, inherited from the days of feudalism, the sooner we shall solve our labor troubles.

As part of recognition there must be full publicity. Wise employers have no secrets which they keep from the wage workers. The books must be open to the wage workers or representatives of their own free selection, in order to have a truly co-operative spirit exist. The very fact that there is no publicity in certain plants makes the wage workers suspicious. Of course, there are concerns making very huge profits where the stockholders might to-day be worse off if the wage workers should know actual conditions. The average concern, however, and especially those which are making little or fair profits, would be very much better off if the wage workers were taken into full confidence. There are many concerns which could at once recreate in their workers a desire to produce if they would only tell their whole story to their employes.

Wage workers desire to have changes in factory management talked over with either themselves or their representatives before these changes are instituted. Wage

workers hate to have things sprung on them. They are human the same as we are, and are actuated by the same motives of pride and appreciation. Wage workers have a self-respect to protect as well as have employers. They can be offended as easily and can have their feelings hurt as readily. Our labor problems will be solved only as employers give more thought to these feelings and other controlling motives.

A LOOK INTO THE FUTURE

Instead of talking about the slogan, "The interests of capital and labor are mutual," we must ultimately come to a different slogan; namely, "The interests of our workers are the same as the interests of our families." In most family relations the proper point of view exists. In dealing with members of our family we realize that material things are of use only as they develop the soul of the individual. We do not figure on how much more our children are producing than they are consuming. We realize that the family must produce as much or more than it consumes in order to exist. After, however, that point is reached, our primary desire is to have our families healthy, happy, and in a position where they do not have to worry about an existence.

Jesus forecasted the situation when He indicated that industrial unrest would end only as we would love our neighbors as ourselves. No father looks upon his family as a producing machine. He looks upon it as a group of human beings with souls. His desire is not to make them support him, but to have them healthy, happy, and prosperous. This does not mean that discipline and obedience can be eliminated or that the children can run the

household. Industry, like a well regulated family, needs reverence for authority and ownership.

When, however, the father leaves the home and becomes an employer, he has an entirely different point of view toward the members of his neighbor's family. He does not look upon these as brothers, but rather as servants. He thinks only of how he can make a profit out of their labors, not as to how their labors will hurt or harm them. He takes an entirely different point of view toward the members of his neighbor's family, who work for him, from what he takes toward the members of his own family. The neighbor's family are mere machines to him, for use so long as they will make for him a profit. He cares little about their own well-being, and, unless he can make a profit from their labors, is perfectly willing that they should be idle. This is the real reason why there are labor troubles and why the factory system has crushed the natural instinct in men and women to produce.

It probably will be a long time before man pulls down the great high wall between his own children and the children of his neighbor; but until that wall is pulled down there will be no solution of the labor problem. This means that the solution must come through religion.

THE NEXT STEP

What does this religion mean in concrete terms? Among other things it suggests to us business men the following:

(1) Stop meddling with outside affairs and devote our time to becoming acquainted with our own employes. Let those of us who employ large groups of people resign from boards of charities and other outside interests. We

can leave such things to the many good men and women who have no industrial interests of their own. Let us remember that, if every employer did the right thing by his own people, all industrial problems would immediately be solved.

(2) Let us be directors only in those corporations to which we can give our personal attention. Labor troubles first began with absentee ownership. Eliminate absentee ownership and labor troubles will cease. The man who starts a business has very little labor trouble, because he knows his men and they know him. Trouble begins when he dies, or when he sells out, and the ownership and management become separated.

This does not mean that corporations are not a good thing. Corporations are probably necessary; but instead of having a very few men directors in many corporations, the directorships should be distributed among more people in the community, with the understanding that there shall be no dummies and that with the honors go real responsibility.

(3) Every corporation should have a stockholders' committee on labor. This committee should be composed of religious people and the members should be geographically distributed so that to each could be assigned a certain number of employes for whom the stockholder should be personally responsible.

Big organizations have come to stay. It is no longer possible for the president of the company to be able to call all his employes by their first name. It should, however, still be possible for the president of the company to have a stockholders' committee composed of churchmen and churchwomen whom he personally knows, and to have this stockholders' committee large enough so

that every employe shall be personally acquainted with some one on the stockholders' committee. Only by such a method can each be acquainted with the other's troubles and efforts. Only in such a way can each wage worker know that increased effort will be recognized and appreciated. Only by such individual recognition and appreciation can the desire in labor to increase production be fostered.

OTHER PRACTICAL SUGGESTIONS

The labor problem is a religious problem. It cannot be solved by lawyers, commissions, or paid organization officials, whether they represent labor unions or boards of trade. The labor problem can be solved only as each side comes to understand and know the other side.

At present, the wage worker is looking chiefly to wages and the employer is looking chiefly to growth, while both wages and size in themselves are of little value. The solution of the labor problem requires all of us to think more of service. Then we shall become interested in production. Only by increasing production can the wage worker increase his earnings in terms of houses, food, and clothing. Only by increasing production can the employer have that inward feeling of satisfaction and contentment that is what we are all really seeking.

At present, both sides of the conflict are fighting over what already exists, when this of itself is only enough to keep the world going a very short time. The nation needs more labor and more capital. Both must be encouraged instead of discouraged. Representatives of both must be made to see that the future of each depends upon encouraging the other. This new viewpoint can be

brought about only through increasing the influence of the church and establishing a personal acquaintance between employers and wage workers. If Jesus were here to-day He would probably suggest these three things:

(1) Get the facts. See the other fellow's point of view. Don't depend upon what your friends tell you without first talking with the other fellow's friends.

(2) Establish more points of contact between employers and wage workers, between directors and employes. Use some systematic method by which every employe shall be personally acquainted with some one stockholder.

(3) Respect your men if you are an employer, and respect your employer if you are a wage worker. Remember that labor is fighting for a status rather than a wage. Remember that wage workers no longer want to be considered "poor relations," but rather desire to contribute to industry something more than manual labor.

(4) Insist upon discipline with respect for integrity, efficiency, and industry. There must be more organization and better distribution, rather than less; but men can be encouraged to take responsibility. They must be if we are to progress, because in the end men are paid only for intelligence, whether they are captains of industry or mere manual laborers.

CHAPTER V

NATURAL LAW UNDERLIES JESUS' TEACHINGS

NATURE'S greatest law is the Law of Equal Reaction, first presented to the world by Jesus of Nazareth and later in the beginning of the eighteenth century by Sir Isaac Newton. This law was first stated by Jesus thus: "With what measure ye mete, it shall be measured unto you"; while Newton expressed it as follows: "Every action is followed by an equal reaction." A fuller statement of the law would be that every act, word, or thought is followed by an equal reaction of the same character. Those who have studied physics know how this law applies to physical things, especially in mechanics. I wish to explain its relation to human affairs. In its application to human relations the law simply means that what we do, say, or think about others reacts to our own advantage or disadvantage in accordance with whether it is helpful or harmful to others.

There are six ways in which this law applies. Let me explain these six ways by giving some illustrations.

MATERIAL REACTIONS

The simplest reactions are of material things. These are illustrated by the bow and arrow, the spring gun, and the pendulum. We get a speed out of the arrow equal to the strength which we put into bending the bow. We get a force out of the spring gun equal to the strength

which we expend in loading the gun. The pendulum swings to the left an equal distance to what it swings to the right. The reaction of a spring is exactly proportional to the energy used to press the spring downward. These all are common, every-day occurrences; but they illustrate the greatest and most fundamental law of life—the law upon which the Sermon on the Mount was based.

PHYSICAL REACTIONS

In the second group the reactions are physical. The simplest illustration of this group is the strength which men develop through work. We develop strength in our arms, not by resting our arms, but by using them. We develop our lungs and other organs, not by using them gently, but by using them intensely. One best acquires good health by considering his body as a storage battery, keeping in mind that he will get out of it in health and enjoyment an equivalent to what he puts into it in good food, fresh air, and other fundamental requirements.

Another illustration is in connection with the soil. A good crop is simply a reaction from expended effort. The farmer gets products out of his soil in proportion to the nourishment and care he gives to the soil. Only recently has it been recognized in a scientific way that the Law of Equal Reaction applies very directly to production. Modern agricultural developments, however, are founded upon this principle.

The law of supply and demand, of service and reward, and other economic teachings are based on this principle of equal reaction. The reason why most men are unsuccessful is that they ignore this law and want to get their reward first and do their work afterward. Hence, they

will take no risk and will do no more than they are paid to do. The successful man recognizes this law and does something first, trusting to the law for his reward.

Jesus' parable of the pounds told in St. Luke, the 19th chapter, verses 11 to 27, inclusive, is based upon this law of equal reaction. This parable is worthy of most careful study. It is one of Jesus' talks which is very displeasing to the communistic socialists who try to connect their doctrines with the teachings of Jesus. Every honest business man should be encouraged by reading this parable.

MENTAL REACTIONS

A third group of reactions relates more to mental and spiritual power. We have always known that *example* is more powerful than *precept*. It is an old saying that "actions speak louder than words." Only recently, however, has the economic basis for this been considered. The reason is found in this Law of Equal Reaction. We say things to our children and we wonder why our words "go in at one ear and out at the other." The only thing actually accomplished by saying things to others is to cause others to say things to us. If we really want children to do a certain thing, such as to be industrious, honest, or clean, the way to accomplish it is for us to do that thing ourselves and set them a right example. The reaction then will be for them to do likewise. Any reader who has doubts as to what can be accomplished in this way should study how a mother animal teaches her young. She cannot say a word to them, but accomplishes wonderful results.

The good features of New Thought and other psychic movements are based on this natural law. Many believe

that thought waves are transmitted as are sound waves, light waves, and electricity waves. As what we see is simply a reaction of the sunlight on an image, so what others think may be largely a reaction of our thoughts. Of course, this opens a most wonderful line of study, offering as it does a scientific basis for loving our enemies, praying for those who despitefully use us, and for our mental attitude to the world in general. It is very possible that experiments can demonstrate that these teachings of Jesus were not altruistic, but disclose great economic possibilities. Once the writer supposed that "loving our enemies" was simply a duty and hence a sacrifice; but recent experiments suggest that this is the only practical way of winning and conquering them. This means that Jesus was a practical psychologist and that the church has a scientific basis for religion.

Reactions may also be classified in a different way and according to a different method of subdivision. Instead of dividing the reactions according to their workings, we will now divide them according to the class of people through whom they work.

GROUP REACTIONS

Political revolutions are simply natural reactions from oppression. This applies to great national revolutions and also to common labor strikes. All international wars which have really accomplished anything are likewise only reactions from unnatural conditions.

Industrial booms and industrial panics are reactions from abnormal business or financial conditions. A period of prosperity is simply a reaction from the industry, economy, and even righteousness developed during a

period of business depression. A panic is simply a reaction from the corruption, inefficiency, and extravagance which develops during the latter part of a period of prosperity.

A most intimate relationship exists between business and religion. Future business conditions can be foretold with wonderful accuracy by a study of the religious conditions of the time. Religion is both the anchor and rudder of prosperity.

As there are thousands of little currents working in the ocean, while the tide may be flowing one way or the other. There are groups within groups in the tide of human relations. There is always a reaction from any legislation which is unjust to any class. When any group of people misuses its power or abuses its opportunities, there always is a reaction. It is impossible for a member of a group to harm or benefit the group without a harmful or beneficial reaction within himself. "We are all in the same boat," is an old saying. This is merely a popular way of referring to this great Law of Equal Reaction.

The rise and fall of families, corporations, and societies constantly illustrates the working of this law. The misfortunes of certain great railroad systems, for instance, are due to the fact that those corporations overreached and abused their power. Reactions were inevitable. After the development of the "trust," corporations lost their souls. The natural result was the anti-corporation legislation and the inevitable rise of the masses to influence and power. It was only natural that the pendulum should swing the other way, and labor acquire greater influence in consequence. If, however, labor abuses its power, it will in turn inevitably suffer in accordance with this Law of Equal Reaction. The fact

that periods of municipal reform so constantly alternate with years of municipal corruption illustrates group reactions.

INDIVIDUAL REACTIONS

Meanness reacts as meanness and kindness reacts as kindness. These are illustrations of individual reactions. If we boost others, they will boost us; while if we knock others, they will knock us. If we gossip about others, they will gossip about us; while if we look for the good things in others, they will look for the good things in us. All these things are in accordance with this Law of Equal Reaction and the teachings of the church.

Under this heading, moreover, there are great economic possibilities. For instance, many believe that the power of a great leader is due to his conscious or unconscious use of this Law of Equal Reaction. We know that some employers are able to get very much better results out of their workers than are other employers. We say that some men have great executive ability and other men have none. Do we stop to analyze what this executive ability is? Psychology suggests that it is the use of the power of securing reactions.

Certainly Jesus continually urged upon His followers the importance of Service. He never urged them to fight for the Kingdom, nor to argue for it. Jesus never seemed interested in securing for Himself or His followers political power or position. His main thought was that leadership and influence come through performing a service to others. As we do for others, they will love us and do for us in return, was His constant teaching.

For centuries such words were thought to be imprac-

tical; but science is now demonstrating that natural law underlies all these teachings of Jesus. No longer is the "Sermon on the Mount" a collection of good platitudes to be read merely in the churches. It is an explanation of a great, fundamental, natural law which determines the ultimate success or failure of all business men.

WHAT SHALL WE DO?

We have heard of the neighbor who interfered when an Irishwoman was being whipped by her husband. We remember that the Irishwoman turned on the neighbor and started to beat him. We all like to scold our family and yet we stand up for them when others criticize.

We are used to these common occurrences; but they are not mere accidents. Careful investigation shows that they are clearly in accordance with this Law of Equal Reaction. Hence keen business men will recognize and use this great law. It has wonderful power. Psychologically, we are to-day in the Stone Age. In the use of thought waves, we are where the electrical world was a hundred years ago. Electricity always was a latent power, but has only recently been used. Even today, the greatest experts know practically nothing of its origin or make-up. During the next decade similar progress will be made through spiritual development under the leadership of the church.

Are you not well? Do you want better health? Study the teachings of Jesus and the great latent power of spiritual healing. Such healing is based upon natural law.

Are you having trouble with your children? Do you wish to have greater influence over them? Study the teachings of Jesus and the great possibilities of accom-

plishing results through example. Such methods are based upon the oldest of natural law.

Perhaps you are in business and are having misfortunes. You are caught unawares by changes in prices and general conditions. If so, I urge you business men to study the teachings of Jesus and the relations existing between business conditions and religious emotions. Such relations are based upon the oldest of natural law.

Perhaps you are an executive in the employ of others and wonder why you have not the influence with those under you that some other executive has. If so, I beg you to study the teachings of Jesus and learn how He taught leadership to His disciples. I refer to the leadership through service, which is based, not on theology, but on natural law.

Perhaps you are but a salesman and wonder why it is that some men can sell so successfully and you cannot. I appeal to you also to study the teachings of religion, which hold the key to success and which key you can have for the asking.

In conclusion, let me summarize as follows:

By the reaction of the earth, structures are kept in position; while by the reaction of the water, ships are caused to float. By the reaction of wave motion, light, heat, and sound speed on their way. By the same action and reactions the planets are held in position. By the reactions of chemistry we live, move, and have our being. By the reaction of springs, levers, and other mechanical movements, all machinery operates. The basis of mechanics is the law of action and reaction, upon which Jesus' teachings are founded.

Take the next step from the physical to the mental. Why do such traits as imagination, initiative, concentration, and determination lead people to success? The rea-

son is that these forces react by developing similar traits in other people. This is the basis of leadership, and this explains the terrific power of example. Crowds of men can be made to do almost anything by leaders who understand the teachings of religion. The captain of industry uses his enthusiasm to create great enterprises, as the workman uses his lever to move heavy loads; but both rely upon the same natural law.

One step more takes us to economics and business. *Selling* is the reaction from *buying, interest* is the reaction from *saving, profit* is the reaction from *service,* and *loss* is the reaction from *trying to get something for nothing.* Prices, wages, and business in general have a certain normal line of development. For all that they go above this normal line, there is always an equal reaction. Panics are but reactions from abnormal business booms.

Faith in God is effective because of its reaction. Love toward our fellow men is powerful because the reaction is that they then love us. Jesus always held out an incentive for us to give, forgive, and trust. This incentive was based on the great law, "With what measure ye mete, it shall be measured unto you."

Of all undeveloped resources, human souls and minds offer the greatest possibilities. Business men are at last realizing that industry is more than mere machinery and that prosperity really awaits the development and organization of human beings. Before this will be done, however, our children must be taught *that Jesus' Law of Equal Reaction governs human relations as it does all physical, mental, economic, and spiritual forces.* I go farther and say that only as this law is taught will our industrial, political, and international problems be solved; at least this is what statistics have taught me.

CHAPTER VI

TRAINING OUR CHILDREN IN RELIGION

I once knew a college professor who taught, among other things, Sir Isaac Newton's Law of Equal Reaction.* His regular lectures treated only of its relation to mechanics. During these lectures he would show various applications of the law to levers, pulleys, and springs. He explained to the boys that the shooting force of a spring gun was equal to the force used in pressing the spring down, and that this same principle of equal reaction underlies chemistry, astronomy, economics, and all the other sciences.

The professor had a son Jack and he brought up Jack in what the neighbors thought was a very peculiar way. He never whipped Jack, and very seldom punished him. The professor would say to his friends:

"It is not *punishment* which children need so much as *explanations.* Troubles come from our being too busy to explain things to our children as we should. As a makeshift, we punish them. Besides, no one punishes me when I do wrong; why should I punish Jack?"

"That's all very well," replied one of his neighbors, "but you are punished naturally when you do wrong. If you harm others, it reacts to your own harm. If you are

*The Law of Equal Reaction is that for every act, word, or thought there is a reaction which is equal to and of the same character as the act itself. Thus this action is helpful or harmful to the person from whom it goes forth according to whether it is helpful or harmful to others.

unkind to others, it hurts you. You get your punishment *naturally;* you do not need any other."

"That's the very point," answered the professor. "Then why does my boy need any other? He gets a natural punishment the same as I do. The same laws of nature apply to him as to me. Why should he be punished twice when I am punished only once?"

"Because your boy does not understand that these natural punishments come from wrong doing," returned the neighbor. "Certainly we cannot take the time to explain to our children all about the working of divine laws."

"You have hit the nail on the head," said the professor. "The reason why most children are not more religious is because most parents don't take time to explain. It is easier to scold, threaten, and punish than it is to explain. So, instead of helping matters, most parents, by their punishments, only make matters worse. Besides, if there is a natural reaction from every wrong, then there must be one from the artificial and secondary punishments which we give. Of course there are exceptions," he continued. "About ten per cent. of our children are subnormal. Artificial punishments may be necessary at times for such, just as in the case of animals which cannot understand explanations. Also, children cannot understand or reason before a certain age. Hence, explanations to such as these are not effective. With ninety per cent. of our children the best results could be secured with more sound religious instruction and less artificial punishment."

TRAINING CHILDREN

The neighbor also had a son. His name was Harry. He had been brought up, as his father said, in the "good

old-fashioned way." This old-fashioned way perhaps worked well under old-fashioned conditions, when there were cows to milk, wood boxes to fill, and other chores to do. But to-day, conditions are entirely different. There must be new methods of discipline to meet these new conditions. Many parents, recognizing this, have given up the old methods, but have not adopted a sound and better method. They have stopped whipping, but have not yet begun to explain. So the majority of our young people are to-day getting little or no training in these fundamentals of life. This is a very serious problem which the church should at once recognize and solve.

Jack and Harry were together considerably throughout their school life. Both were good boys. Neither gave much trouble to his parents. Yet they were being brought up under entirely different plans. The professor never told Jack that he "must" do this, or "must not" do that. The professor would advise Jack to do or not to do a certain thing, explaining to him about the reaction which would come to him from such an act, but this was as far as he would go.

Harry's father, on the other hand, made definite rules for his boy to follow. He was very insistent that Harry should obey. If Harry asked the reason or endeavored to argue, his father would call him impudent. Harry's father never tried to develop his boy's reasoning powers about religion and the church. He really did not want Harry to reason, but rather to obey. This was the "good old-fashioned" principle of bringing up children. It was entirely different from the professor's way of simply talking to his boy Jack about true religion and nature's great Law of Equal Reaction, helping him to apply this in all cases and to decide for himself what to do.

Finally, both boys finished school and went to work in

a big department store in a great Western city. Then the effects of the two different ways of training clearly showed. Both boys left home with practically the same education and good health. So far as any one could see, they both started the race of life with equal advantages. If either had an advantage, it was Harry, who had considerable natural talent. He led his class at graduation, while the professor's son, Jack, got only average marks. From the day when both commenced work, however, Jack seemed to go right ahead of Harry. A few illustrations will show this.

"That boy's will must be broken," Harry's father would say. So by the time Harry went to the city he had little self-control or courage—two very important requisites for success. His lack of these two qualities showed especially in his apparent inability to resist new temptations. The old temptations which had beset him at home he avoided through habit; but when met by a new one, he was lost. His father, when he was at home, had given him very little money and never had bothered to explain money matters to him. So when he had money to spend, he did not know how to spend or how to save it. Harry's lack of self-control and courage also showed itself in impatience and inability to concentrate or stick to a thing.

Old-fashioned religious training worked when all other forms of training and education were in the stage-coach class. But with the advance in secular schools and colleges, the youth of to-day demand saner and more efficient instruction along religious lines. The day of the old Sunday school is passing.

LEADING OTHERS

The professor had taught Jack to think and reason. When very young he had explained to him the senses,

and how it is that we can smell, hear, and see. Jack realized that, in order for one to see an object, it is necessary that invisible mechanical waves called light come through the air, and that the reaction on our brains makes us "see." *The professor taught his son that we could make other people think what we want them to as well as to make them smell, hear, and see what we wish to have them.* It is only a question of knowing how to do it. He explained to Jack that spiritual forces are as powerful and practical as mechanical or electrical forces and should be understood and used by him.

The professor had Jack experiment with his playmates in making them cross by being cross himself, or in making them smile by smiling himself. He had Jack notice that fear reacts as fear, that courage reacts as courage, and that, as the church teaches, "We reap what we sow." This knowledge gave Jack self-reliance, persistence, confidence, and a real interest in religion. When his new acquaintances tried to get him to do wrong and go to bad places, instead of giving in as Harry did, Jack would try to use his power to see if he could direct them to good places. Jack had lots of fun trying his strength of mind. He never bothered about resisting their evil efforts, but rather used his mind in trying to divert them into good channels.

One day it occurred to Jack that he might use this power in selling goods. Selling goods, he concluded, meant simply convincing the customer that the goods were what he needed. Instead of talking to the customer about the goods, Jack talked about the customer's needs. He was so successful at this that he was promoted to be head of one of the departments of the store. He then used these same spiritual powers to secure such a reaction as

he desired from those under him. He accomplished wonders by the spiritual power of example and suggestion.

He never scolded nor was he ever cross. He knew the power of kindness, as well as the influence of example. If he wished the clerks to hurry, he would hurry; if he wished them to smile, he would smile; and if he wished them to work after hours, he simply needed to set the example. His father had taught him that, as some people are blind, and as any one can keep from seeing by shutting his eyes, so some—either by nature or intent—would not react to his spiritual waves. This thought kept Jack from being discouraged when he failed to get results.

Not only did he apply true religion in handling his assistants, but also in influencing his employers. He wanted them to trust him. So he concluded that the simple way to do this was to trust them; since, among normal people, loyalty reacts as loyalty, confidence as confidence, and trust as trust. It was in this connection that his father explained to him the power of faith and prayer. Jack not only had faith, but he had a reason for the faith that was in him. Many evenings he and his father had spent in talking over religious questions. The result was that Jack both had a religion and used it. Both boys attended church regularly when at home; but Harry seemed to fall away when he got to the big city. Jack, however, continued regularly to attend worship, and always tried to get Harry to go along with him.

For some reason that Harry could never understand, he was seldom promoted and was soon away behind Jack. One day, when Harry's father was in the city, he visited the store and asked a member of the firm what was the matter with his boy Harry. This is what the man replied:

"Your boy, sir, is obedient and does what he is told—

but no more. In order to succeed in this store, a boy must do more than he is told to do. Instead of filling only one position, he must really fill three jobs. In addition to doing his own work well, he must be learning the job of the man ahead of him, and must also be teaching some other fellow his own job. Your boy seems to lack enterprise, initiative, originality, and those other qualities which seem to 'get there.' Harry seems to be honest; but he lacks ambition and does not enjoy his work the way his friend Jack does. Harry has never yet tasted the joy of originating. He acts as if work had been given to him when young as a punishment, not as a reward."

"Well, that is true," replied Harry's father. "When I wanted to punish Harry, I often gave him work to do. Jack's father always told me that this was the wrong practise. He often said, 'Two blacks don't make a white. Teach your boy to love work like a game. Give him work as a reward. Let him strive to control himself as a sport. Explain to him that his body is a wonderful machine like an aeroplane or a motor car and arouse in him an interest to make it do whatever he wants it to do.' But I didn't take much stock in such talk."

SERVICE

The professor not only taught Jack that we can get almost any kind of a thing done through these fundamental religious laws, but that the size of the result is directly proportional to the amount of effort which we expend.

"Wages and profits, my boy," Jack's father used to say, "are simply the reaction from service. I shall never make you work; but I shall continually explain to you

that what you get out of life will be exactly proportional to what you put into it. We can get richer, in the long run, only by producing more. The men who devise new means of production and distribution are those who become great business men. Jesus stated a great truth in His 'Parable of the Talents.'"

It was with this idea in mind that Jack worked up in that great department store. He never needed to be told to do anything, but was always looking for something to do. He was never late, but was usually at the store long before opening time. The big store was Jack's playground. He loved the crowds that surged in and out and it was great sport for him to experiment with them to get them to react in different ways in accordance with his wishes.

Jack was always able to meet any new condition with his religion. He was not dependent on any rules or precedents. When a question arose as to whether or not he should do a certain thing, Jack would simply ask himself how it would affect other people. If it would, in the long run, enable more people to enjoy his goods, or if it would enable his customers to have better goods for the same money, then Jack would do it, knowing that the firm would in some way get a beneficial reaction. On the other hand, if he felt that the customers would not be benefited by some move, then he knew the firm would not, in the end, and he would not do it.

Jack felt very grateful to his father for teaching him this great principle which Jesus gave the world. It was so simple to decide things by it. "Will it, in the long run, benefit the customers and the firm?" he would continually ask himself; and the answer to this simple question would determine his action. He knew that if the act

would be good for the customers and the firm, it would react favorably to him and all the other employes who helped out in it.

But while Jack was promoted continually, Harry was not. Harry's honesty had got him from behind a counter into the accounting department, but he seemed unable to get farther. He seemed like a watch without a spring. He lacked that "something" which makes men win. Thus things went on for several years.

FORESIGHT

One day, when Jack was at home on a vacation, his father gave him a book to read. He felt that the time had come when Jack should prepare for becoming a partner in the concern.

"Remember what I have always told you," said the professor, as they sat together one evening. "Your promotion depends upon three things: first, doing your present job better than any one else is doing the same kind of work; secondly, training some one else beneath you to fill it; and, thirdly, preparing yourself for the job above you. You are now at the head of the largest department in the store. In order to be promoted farther, you must be given an interest in the concern. This would make you one of the partners."

"But what do I need as a partner more than as a department head?" asked Jack. "I have got along thus far by simply applying these fundamental teachings of Jesus about which you used to talk so much. This has helped me to develop my body into a strong and effective machine; to acquire self-control and those things which follow, such as courage, patience, thrift, perseverance,

and the like. This has given me the enterprise to accomplish what I have, knowing that my prosperity and happiness are only a reaction from that which I help others to acquire. What more do I need to know?"

"Well, Jack, for all you have done, you are still an employe. You have never had the big questions of policy to decide. To decide these wisely, you must have foresight. When in school you studied two classes of subjects. The 'Three R's,' as they are called, made up the first class, while history, economics, and certain sciences made up the second class. The first class of subjects are taught for necessary reasons; but the second class are taught mainly to enable people to forecast the future. People able to do this are said to have common sense and good judgment. You learn from history and the sciences what results certain conditions have brought about in the past. This knowledge, and Jesus' teachings, enable one to forecast what results similar conditions will bring about in the future, or to know what to do in order to bring about certain results in the future."

"If I work hard and give good service, isn't that sufficient?" asked Jack.

"No, my son, I am sorry to say that hard work and faithful service are not enough. There are a great many people in the world who are as earnest and faithful as yourself. Many of them also have that enterprise, imagination, and originality which are so necessary to success. They make good employes, but they always remain employes. If they start in business for themselves, they fail. The reason is that they lack the ability to see ahead. They may know what to do, but not when to do it. They lack foresight, which is the great thing needed to succeed in business for one's self. You may have health, self-con-

trol, and an earnest desire to be useful; but without foresight you will never make much further progress. On the other hand, I know men who possess foresight with almost none of these other qualities, and they make a great success in business."

It is now twenty years since the two boys left a little Iowa town and went to Chicago. Both boys are married and have homes. Harry is an ordinary family man, working long hours, struggling to make both ends meet, in poor health, and seldom happy. Jack is a partner of the big store for which he first went to work as errand boy. He is a power for good in that great city. He has health, happiness, and independence. He is a success.

What are you doing to interest your boy in these great religious truths? Are you treating him as Jack was treated, or are you following the example of Harry's father?

TRULY HELPING OTHERS

Many persons come to me for help in a business way. They ask for advice as to how to get a position or how to get their children employment. These people are earnest and my sympathy naturally goes out toward them. They are willing to work and it seems a pity that they cannot get work which will enable them to live comfortably and happily.

In practically all such cases, however, my judgment tells me that it is not sympathy they need, but rather religion. Whenever I have occasion to have any business dealings with one of these unfortunate people, I always see the reason why they are not succeeding. They lack religion. There is a reason in themselves for the

present condition of all such unfortunate people. Yet when attempting to show them this difficulty with themselves, I am often misunderstood. People want sympathy, but they don't want advice, even if they ask for it.

With all the churches and their various forms of work, one wonders why more attention has not been directed toward this end. There are many people who need merely more religion in order to succeed. Instead of talking about the "rights" of the workers, and of the various things to which all people are "entitled," surely the poor themselves would be infinitely better off if taught another doctrine. What helps me most is to keep continually in mind that I shall get what I deserve, no more and no less, as the Parable of the Talents describes. When things go wrong, this helps me to hunt for the cause and correct the difficulty. When I am starting a new work, this encourages me to know that if I render good service the result is sure to be profitable. Shouldn't religion be taught in this way to all our young people at home and at school? Shouldn't we frankly tell people who are unsuccessful that they lack religion? Such a charity would not be popular but it certainly would be effective. You never have business relations with one of these unsuccessful people but you usually see that lack of religion is the reason why they are out of a job or are not getting on better. Of course one great difficulty is that we as parents and teachers are not up to the standard ourselves.

PARENT, KNOW THYSELF

A list of thirty-one questions compiled by Sophie C. Becker, supervisor of primary grades, and designed to test the efficiency of public-school teachers and parents,

was sent to the schools of Buffalo. The copies distributed were headed "Suggestions for Efficiency." They contain most valuable suggestions for every reader. Here are the questions:

Do you like your work?

Have you learned the best way of doing it?

Do you enjoy the presence of little children?

Do you enjoy art, literature, and music?

Does your highest ambition include some real service to humanity?

Do you work harder than any one else in the business?

Have you learned to plan your day ahead?

Are you tactful, courteous, and pleasant?

Can you be optimistic under all circumstances?

Have you a fixed goal in line with your supreme talent?

Do you know where your greatest power lies?

Do you believe in your own future?

Do you realize which of your habits, thoughts, emotions make you inefficient?

Are you informed on personal efficiency?

Have you secured the best advisers and associates?

Do you wish your rivals well and never speak ill of them?

Are you in perfect physical health?

Have you learned how to get well and keep well?

Have you made an inventory of your mental and moral traits?

Are you correcting your known weaknesses—mental, moral, financial, social, spiritual?

Have you discovered which foods, baths, and exercises increase your energy and heighten your mentality?

Do you breathe deeply and hold an erect position?

Is your sleep long, dreamless, and refreshing, with your room perfectly ventilated?

Is all your clothing made loose to allow blood and nerves free play?

Do you drink three pints of water daily?

Do you eat slowly, moderately, regularly?

Do you wear comfortable shoes?

Can you relax entirely in your leisure hours?

Can you keep a calm, unprejudiced mind?

Do you save money systematically?

Have you enough love in your life to keep you steady, cheerful, and useful?

CHAPTER VII

THE GREATEST OF UNDEVELOPED RESOURCES—FAITH

Psychology is both the oldest and newest of the sciences. Jesus was a great psychologist; all the prophets before Him were great psychologists. The teachings of Jesus are based on the soundest psychological principles. The great strength of the early Christians was due to their knowledge and use of these principles. The story of their work is told in the New Testament, and is confirmed by many other authorities.

After the Christian church was absorbed by the Roman Empire, it became prosperous and strong politically. As it increased in popularity and political strength, it lost its spiritual power. The use of this power became almost a lost art for many centuries. Now and then some monk or leader would rise who had the vision, or the Holy Spirit as it was called, but such were very exceptional. The church went through various reformations when its spiritual power would for a while become more potent; but it would soon fall back into material ways. The history of the church has been a constant fluctuation between persecution and prosperity.

During a period of persecution the Holy Spirit would descend upon the people and they would become very powerful. This strength inevitably led to prosperity; but with the advent of this prosperity, the Holy Spirit seemed to leave the people and they became absorbed in worldly matters again. During the nineteenth century the church

was especially interested in material things. This was the great century of advancement in sciences, transportation, and industry. The development of water powers, the steam engine, electricity, and finally the automobile has directed the attention of the people from the unseen to the material. As in similar previous periods, the church lost its spiritual power, to a great degree, during this century. This was only natural. When we focus our attention on material things, we depend on such things and there is no opportunity for spiritual growth. When material things fade away, we depend on spiritual things, and with such dependence our lives become stronger spiritually. Then we have the spiritual powers, to which early leaders referred as the Holy Ghost or Holy Spirit.

RELATION BETWEEN MIND AND BODY

During the first and second centuries, the Christians clearly understood the relation of the mind to the body. They cured diseases, they cast out evil spirits, and performed many other so-called miracles. During later centuries, however, this part of their work became neglected and was discredited. Whatever we may think about the Christian Science movement, we must give it the credit for again directing the world's attention to the relationship of the spirit and mind to the body. It doubtless is true that Mrs. Eddy obtained her ideas from early writers, and that the movement has been greatly aided by the scientific work of William James and other psychologists. The Christian Science leaders, however, have popularized the movement and, notwithstanding any errors or unfounded claims, have performed a great service.

"All mental states, no matter what their character as regards utility, are followed by bodily activity of some sort." Upon this foundation William James developed his studies and around this statement have the great movements been grouped. This law simply means that all our thoughts and emotions have a very direct effect on our body-building and upon all our bodily functions and powers. This means that not only our health, but also our happiness and prosperity are affected by our thoughts. The reformation that this has caused in medical treatment is too well known to need discussion here. Our interest is rather in future development whereby faith, prayer, and meditation shall become great factors in the upbuilding of civilization and the prosperity of nations, groups, and individuals.

We all remember the days when doctors used to fill their patients with horrible black medicines and pills of all sizes and colors, and various other concoctions. When one thinks of the money wasted and the misery caused during the years of such practise, it makes one shudder. For generations, the sick and suffering have actually paid physicians for hastening their death. Now this is all changed. Very little medicine is being given by the best physicians. Your case is either one for the surgeon or else one which you yourself must cure through different living and different thinking.

The great physicians of to-day recognize that most of the common ills, such as rheumatism, indigestion, kidney ailments, nervous exhaustion, etc., are the results of overwork, worry, fear, gossip, avarice, ill will, jealousy, anger, or hatred. They realize that these things destroy the body and bring on ill health, unhappiness, and misfortune. It is known to-day that good health is secured and

retained only through the development of those religious characteristics of faith, hope, courage, joy, good will, sympathy, affection, and generosity.

This is called by some people "New Thought," but it is thought that is two thousand years old and was the basis of the teachings of Jesus and His disciples. They knew and taught that the mind can act and always does act either to develop disease or to develop health. When they urged people to have faith and hope, good will and sympathy, they knew that only through the development of these qualities could people be healthy, happy, and prosperous. They did not urge people to develop these qualities for any dogmatic reason; but because health, happiness, and prosperity could not be secured in any other way. When these leaders condemned avarice, worry, jealousy, and anger, they did so because they knew that these things are destructive to the body, mind, and spirit. Jesus and His disciples realized that the virtues—still known as the religious virtues—tend to develop and strengthen the body; while those actions and feelings which they condemned—still known as sins—slowly poison the body, lower its resisting power, and act like a corroding acid.

Every feeling or emotion of a disagreeable nature produces poison in our bodies; while true and agreeable emotions generate nutritious compounds which make us stronger and more efficient. Scores of illustrations of this fact could be given. Every one knows how bad news will give one headache or nausea; while good news will inspire us and give us added energy. If this is so in little things, it is so in everything. Every thought and act of ours during the day affects our health, happiness, and prosperity. Getting cross generates poison in our

systems which weakens us; while good thoughts develop compounds which build us up body and soul.

WHAT MEN WANT

Business men may be surprised at a statistician devoting a chapter to this phase of religion. The temptation naturally is to present religion only as the founder and protector of life, liberty, and happiness. This statement is true, and as a business man I gladly testify that all we have to-day which is worth while we owe to religion.

In order, however, for religion to appeal to the manufacturer, merchant, and banker, it must provide something more than material protection or prosperity. What men have, does not interest them. The church has lost rather than gained by its interest in wealth and numbers. The church can never compete with the manufacturer in producing goods nor with the banker in financing loans.

Business men desire spiritual help from religion. It is spiritual power for which they really hunger. The great opportunity before the church is in the development of such spiritual power. The greatest of undeveloped resources is faith; the greatest of unused power is prayer; the business men of the nation are waiting for the church to open to them these resources and powers.

BREADTH AND VISION

The relation of body and spirit is very much broader than the mere question of physical ills. Let me again refer

to Jesus' two great commands: First, that we love God with all our hearts so as to conform to His laws; and, second, that we love our neighbors as ourselves. Both of these commands are very clearly interwoven with spiritual and psychic development. Both are closely bound with the great law of action and reaction. Jesus urged His followers to love their neighbors as themselves because the health, happiness, and prosperity of each depended on the health, happiness, and prosperity of the group. There was, however, another reason. Jesus knew that the self-centered man could not be healthy and happy any more than he could be prosperous in the long run. To have good health, one must have a broad, expansive mind; one must be interested in the health of the whole world. Jealousy, envy, gossip, fault-finding have a dwarfing influence and ultimately lead to ill health, unhappiness, and poverty.

People who are really interested in their neighbors and the wide world in general, develop physically, mentally, and spiritually. Not only do the mind and body act and react the one on the other, but individuals act and react one on another. One gloomy, despondent person can come into a happy group and throw gloom over the entire room; while one happy person can come into a gloomy group and fill the whole room with sunshine. This, which applies to a small group in a room, or to a family, applies to a community or nation. Jesus recognized these facts and preached them two thousand years ago. For a century or two they were taken seriously and the church greatly prospered thereby. During later centuries, however, we have become so engrossed in material things that we have forgotten the great spiritual power

to which we owe so much. Steam, electricity, and other powers have taken the place of the Holy Spirit, the greatest of all powers.

SPIRITUAL REVIVAL NEEDED

Is not this neglect of spiritual power the real difficulty with the church to-day? People are not getting from the church the help that they are getting from other institutions. When something is the matter with us physically, we go to a physician and get help; we are glad to pay him for relief. When we are despondent, we go to a theater and get cheered up; we don't begrudge the two dollars that we pay for a ticket. We feel that both the doctor and the actor have earned the money. But we look upon the money which we pay to the church as "given away"; that is, we feel that we get nothing in return. Why is this? The reason is that the church has lost its ability to impart spiritual power to others.

We must not think that this spiritual power does not exist because it is being so little used. Electricity had been lying dormant in the world for thousands of years, and only recently has it come to be used. Great spiritual powers, to which the preacher refers as the Holy Spirit, exist in the world even though they are not being utilized. The church has prospered when it has helped people spiritually and when it has developed this spiritual power. The time is coming when the church will again put forth these powers, and then no one will begrudge what he spends on his religion.

This means that those interested in the revival of true religion should devote their energies to reviving the spiritual power of the church instead of trying to awaken

interest in the church before such spiritual power is revived. When the church has recovered its faith and its ability to use this faith in making people healthy, happy, and prosperous, then people will of themselves seek religion and become energized by its spirit.

PRAYER AND SERVICE

Jesus simply told people to pray. He gave no scientific explanation as to why prayer is so effective. His instructions were that we should go quietly by ourselves, relax, and concentrate on what we desire. He continually emphasized that if we would do this systematically and reverently, we would accomplish most wonderful results. Various scientific explanations have been given at different times regarding how prayer works. Some scientists believe that spiritual waves exist throughout the ether as do light waves and sound waves. When we see an object, this is what really happens. Light waves strike the object, are reflected from the object through the air, striking the retina of the eye. Every object has a different vibration. We really do not see a chair or a table, but when light reflects from a chair, we get a different feeling on the retina of the eye from what we get when the light strikes a table. When we originally got the first sensation, we were told it came from a chair, and when we got the second sensation, we were told it came from a table. We do not "see" either the chair or the table. The method of discernment by one who has eyesight is really not different mechanically from that by one who is blind. The former person "feels" of the table with his eyes, while the latter is compelled to use his hands. All this means that the commonest acts of life, like hearing,

seeing, and smelling, are carried on by invisible waves or vibrations. This is perhaps most spectacularly illustrated by wireless telegraphy and wireless telephony; but these things are not nearly as wonderful as the seeing, hearing, and smelling which we use every day.

Many psychologists believe that there are mental and spiritual waves, just as truly as there are light and sound waves. These psychologists believe that when we think and concentrate we throw out thought waves, and that these waves increase in intensity in accordance with our ability to concentrate. Many experiments have been tried in which a person who is able intensely to concentrate can enter a room and make another know just what the first is thinking about. This is popularly known as thought diffusion. It can be made more powerful if helped by the spoken word, and then becomes oratory. The power used by the evangelist, the criminal lawyer, the political leader, and successful men in general is based on this principle. There are other people who have very sensitive minds. These people have not the power of concentration and leadership, but have very remarkable powers of discernment. Two strong-minded people or two sensitive people are unable to read one another's minds; but a sensitive person is often able to read the mind of one who can concentrate readily. This is commonly known as mind reading. Although such things have been very much abused, yet without doubt there are great possibilities in telepathy and similar studies.

The spiritualists carry this idea much farther. They believe that it is not only possible for the living to communicate without words, but that it is possible for the living and the dead so to communicate. Whether or not this is possible, space does not permit us here to discuss,

but only an ignorant man would say that such a thing is impossible. This whole question of spiritualism is closely woven with the future life and what takes place after death. The only reason for mentioning the matter here is that it involves the question of communion with God, commonly known as prayer.

PRAYER A GREAT FORCE

Whether or not scientists have as yet a knowledge of prayer, it nevertheless is a great and powerful force. Electricity is still unknown so far as its origin or make-up is concerned. We simply know that doing certain things develops a certain invisible power known as electricity, and that if this invisible power is connected with machines made in a certain way, these machines will revolve. We also know that this same electricity can be used for producing light and heat. But where electricity comes from, of what it consists, or how it is transmitted, no one knows. Yet we use electricity and it will soon be the basis of our new civilization.

We know just as much about prayer as we know about electricity. We know that by relaxing and concentrating we can, in the quiet of our own rooms, secure the most wonderful results. Of course the ordinary prayer, such as the preacher offers in church or the child recites morning and evening, is little more than a form. The prayers of our churches bear the same relation to the power that religion offers as an electric toy bears to the great central generating plant at Niagara Falls. It is not my purpose to defend the custom of praying as practised to-day.

Both history and science, however, clearly demonstrate that prayer has great possibilities. Prayer is our con-

nection with the Holy Spirit, with the great sources of abundant power. The real forces of life are not found in material things, but are unseen and spiritual. Jesus did not exaggerate at all when He spoke of the faith that could move mountains. He was stating a great psychological truth when He told His hearers that through faith they could secure health, happiness, and prosperity. The Holy Spirit is the great source of supply, the invisible, formless, but living substance. Man is the motor that can use this great invisible power. Prayer is the wire or the pipe that connects man with the great source of supply.

As a statistician, without partiality or prejudice, I urge all business men to learn more about prayer and its great possibilities. The Holy Spirit is the great undeveloped resource of religion; while prayer is the means of tapping this great undeveloped resource. The Holy Spirit is the coal mine, and prayer is the transportation system which will get the coal to us in order that it may be used. The two go together. Each is useless without the other. Both together are all powerful.

THE WORKINGS OF PRAYER

Prayer is the means by which we get imbued with spiritual power. The prayer of faith connects our minds with the universal mind and puts us into harmony with the greatest of all powers. How does it work? I don't know, and no one else knows. Some think that we do not pray to a God as such, but that we radiate thoughts which affect the lives of others and make them do what we would like to have them do. As previously stated, the world gives back to us what we give to the world. Hence,

it would be only natural that thinking healthily would make others healthy and the reaction would be to make us healthy; that thinking happiness would make others happy and the reaction would be to make us happy; while thinking prosperity would make others prosperous, and as we make others prosperous, the natural reaction would be for us to be prosperous. This would simply mean that health, happiness, and prosperity are contagious and that we ourselves become healthy, happy, and prosperous only as we make others so. The scientific explanation of prayer given by some psychologists is that anything can be changed in accordance with our desires. Therefore, to be healthy, happy, and prosperous requires only that we think health, happiness, and prosperity.

Other psychologists believe that the mind is a mold; that the world is full of good and bad thoughts, strong and weak thoughts, just as our blood has red corpuscles and bad bacteria. Their theory is that the mind is a mold and that by thinking we shape the mold for anything that we desire to make. If we think on health, we gradually shape the mind to catch the health waves; if we think on happiness, we gradually shape this mold to develop happiness; while if we think prosperity, we develop in our brains a mold which will turn out prosperity.

Without doubt every man is either self-directing or easily directed by the suggestions which come from other persons and from his environment. Whether a man is self-directed or easily directed determines largely whether he is successful or unsuccessful. In a previous chapter I have treated of the labor problem, with as much sympathy as possible for the wage worker. The labor problem, however, is much more fundamental than appears in that chapter. The real difficulty at the bottom of the

labor problem is this fact, that people are by nature either self-directed or easily directed. The self-directed men are thrifty, original, and enterprising. They naturally become employers. They always have and always will. Those who are easily influenced by others or by their environment naturally remain wage workers. They always have stayed in this class and they always will remain there.

The self-directed man will not allow his thoughts to be dictated by heredity or by environment any more than by the stars or by a horoscope. He directs his thoughts and makes his plans into the kind of a mold he wishes. The great mass of people, however, allow their destiny to be decided by heredity, environment, and soap-box oratory. The self-directed man thinks what he wants to think and therefore does what he wants to do. So much for the scientific explanation of why some succeed and others do not.

The church tells a different story. It believes that the successful people are consciously or unconsciously prayerful people. It believes that if their success is not due directly to their own prayers, it is due to the prayers of a mother, father, or some friend. Statistics tend to uphold the position of the church. Men are successful because they are religious rather than religious because they are successful. Most men are successful because, consciously or unconsciously, they are praying men.

THE CHURCH'S OPPORTUNITY

It is not the purpose of this book to discuss further this great spiritual power. My purpose is primarily to testify as a business man that I believe in such power. The use of

faith and prayer, as a means of connecting with this great power, is beyond question. The greatest development in years to come will be along spiritual lines. The power of electricity is nothing compared with the latent spiritual forces which are to-day unused. These are the things that Jesus had in mind when He talked to the people two thousand years ago about the power of faith. We have been led to believe that He spoke figuratively or that He talked of powers that He possessed but which could not be used by others.

As surely as there is a God and a man, there is a Holy Spirit. The church has the opportunity of developing this power and giving it to the world. The great future of the church lies in grasping this opportunity. That denomination which first grasps the opportunity and presents it to the world, in a practical and efficient form, will be the church of the future. The church which prays most and prays best is the church which will grow most rapidly.

This book, however, is not written in the interests of churches. My interest is in the business men who are my readers. It is in your own interests that I urge you to consider these great spiritual forces. You are spending millions in developing water powers, steam-generating plants, and electrical stations, but the power that you are getting in those ways is not to be compared with the great spiritual forces which you could have for the asking. The actions of men are determined by their feelings and their tastes.

Our health and our happiness we know to be dependent not on things, but on our state of soul. Science is fast demonstrating that our prosperity is dependent on our ability to influence others, which in turn is dependent on

the thoughts which we absorb and radiate to others. Temporary worldly success may come by other means, but success which is permanent, which we all really want, can come only through the development of the soul. The business man knows this even better than does the preacher. The hope of the world lies in both business man and preacher getting together and utilizing this spiritual power of religion.

CHAPTER VIII

RELIGION AND PERSONAL EFFICIENCY

I ONE day spent a very interesting morning watching James Moore Hickson in connection with his revival of spiritual healing. Mr. Hickson had been visiting the leading cities of the United States, performing his work in some of the largest Episcopal churches of these cities. The demonstration which I personally witnessed was at Trinity Church, Washington, D. C.

The scene was most depressing or encouraging according to one's point of view. For nearly three hours I watched a stream of unfortunate people brought up one aisle and down another on stretchers, wheel chairs, and on the backs of their friends. Mr. Hickson would take a group of about twenty of these and talk to them for two or three minutes, touch each one separately on the head, making a short prayer as he passed from one to the other.

He was assisted in this work by the leading Episcopal clergy of Washington and nurses of character and standing. Being neither a clergyman nor a physician, I cannot testify as to the character or results of the work; but the following is an account of the meeting from the Washing *Star* of April 3, 1920:

"CURES BY 'HEALER' AT TRINITY CHURCH CLAIMED BY MANY

"Clergy to Continue Work on Lines Adopted by James M. Hickson

"James Moore Hickson, 'the healer,' has gone, but from many hearts in Washington to-day there went up a

unified pean of praise to God for the help—spiritually and physically—that has been bestowed upon the afflicted in this city.

"Testimony to the remarkable cures visited upon scores of sufferers continued to pour in to the Trinity Community House to-day. But greater than the physical relief from pain was the spiritual help manifested through the medium of Mr. Hickson.

"Persons who had not seen the inside of a church for years came to scoff—but remained to pray. Clergymen of Washington declared to-day that now is the golden opportunity for a revival, and indications are that they will take full advantage of the opportunity.

"Mr. Hickson declared there is nothing miraculous in divine healing. He said Christ, before His ascension, conferred this power upon His disciples, and records show hundreds were healed by divines of the apostolic church. The church has failed to continue healing, he averred, and now is the most propitious time in the history of the world to revive it. The clergy of Washington, therefore, will probably revive this ancient custom in the parish churches. It has been suggested that every year a diocesan healing mission be conducted.

" 'We are not going to minister to Episcopalians solely any more,' said Rev. D. W. Curran to-day. 'This mission has demonstrated that spirit of democracy which the church should possess. I myself administered the 'laying on of hands' to Japanese, Chinese, negroes, and whites. Rich and poor mingled with a spirit of brotherly love which I consider remarkable.'

" 'There were many instantaneous cures, and many cures, while not instantaneous, were miraculous, even though the sufferers did not feel relief until several hours

after Mr. Hickson had laid his hands on them. I saw one woman—her name is Elizabeth Lincoln and she lives at 2010 9th Street—carried up the aisle of the church by attendants. She could not move hand nor foot. Mr. Hickson and the attending clergy laid their hands on the woman's head and offered up prayer. The agility with which that woman left her chair and walked from the building, completely restored to health and strength, was the most astonishing sight I ever witnessed. That was only one case which came to my attention. There were others. There is a complete list of recovered patients being compiled, and this list will be made public as soon as it is finished.'

"Rev. D. C. Weedon, vicar of St. Agnes' Chapel, told a *Star* reporter to-day that he had been healed of a bodily infirmity shortly after Mr. Hickson had laid his hands on him. He said he felt immediate relief, and that he has not been troubled since.

" 'Now is the propitious time for the clergy to revive the ancient healing powers conferred on the early Christian church by our Saviour,' said Mr. Weedon. 'I am sure the clergy will take full advantage of the opportunity, too.'

"A man walked into the office of M. O. Chance, postmaster, to-day, and declared that for years he was crippled. He visited Mr. Hickson's mission.

" 'Can you walk now?' Mr. Chance asked.

" 'Look and you'll see,' said the man, as he demonstrated the fact that he could walk as well as any man."

Whatever the results of the work may be, it certainly was carried on in a very conservative and spiritual manner. It did not in any way smack of commercialism. The entire demonstration was most reverent and spiritual.

Mr. Hickson seemed an exceedingly modest man, and all his helpers were working from only the highest motives.

Mr. Hickson began by explaining to the audience that although instantaneous cures happened now and then, he did not expect such. When one of us is months in getting ill, it is only logical that he should be months in recovering. Mr. Hickson's point was that faith and obedience to God's laws could bring about health. He insisted that healing was the major part of Jesus' work when on earth and that the early church kept up this work for many years after Jesus' crucifixion. Certainly any one reading the Four Gospels must agree with this statement.

Moreover, Jesus did not confine Himself to physical healings. He removed the evil spirits out of men; He put courage into the sick at heart, and He gave of the "water of life" to all who sought it of Him. Jesus' life was one constant series of healing body, mind, and spirit. Furthermore, every evidence available tends to show that He expected His disciples to carry on the same work after He passed yonder.

SPIRITUAL-HEALING STATISTICS UNAVAILABLE

I do not feel competent to discuss the possibilities of such healings. As explained in a previous chapter, there is a most intimate relationship between mind and matter. Moreover, it is probable that the average physician is as one-sided in his criticism of these spiritual cures as is the average healer too enthusiastic. The facts and statistics strongly suggest that the hope of the future lies in both the physician and the religious healer meeting on a medium ground. Some one, when discussing Christian Sci-

ence, suggested that the better day would come when the scientist would use more Christianity, and the Christian would use more science. This probably expresses the situation very well. It should be remembered that at the present we are running very strongly in a material direction, and without doubt more faith and religion are needed rather than more statistics and science.

I have been unable to secure satisfactory figures by which such spiritual healing could be statistically judged. Even the best physicians and surgeons are in disagreement among themselves as to the efficacy of such spiritual work. It, however, must be admitted that there is something in it and that there is very much more in it than most of us are willing to admit. Therefore, all serious men and women engaged in such work are entitled to the greatest consideration and respect. All such work should be encouraged. Those who visualize the latent spiritual forces of the community will perform a greater service than those who have developed the material forces, however great their value has been.

MEN'S SOULS VS. MEN'S BODIES

Business men, however, are not so much interested in the spiritual healing of men's bodies as in the spiritual healing of men's souls. We all have to die some time. After our consuming powers exceed our producing powers—using these in their broadest meaning—there is little reason for keeping men and women alive. This may seem a hard-hearted statement, but no one can gainsay the inconsistency of devoting so much energy to prolonging life, while neglecting the great subject of propagation and conception. Certainly Jesus did not consider long life

necessary for effective work. It also was evident that He was much more interested in young people and children than He was in those who had passed their usefulness.

If we were reaching a time when it was becoming difficult to bring children into the world, we would be justified in putting such extreme emphasis on keeping people alive. A statistician, however, cannot help feeling that the nation would be much better off if more emphasis was put on eugenics and the bringing up of children. Certainly it is most inconsistent to see a mother or father go to such extreme efforts to keep a child alive, and at the same time make no effort to bring more children into the world. This is only one more evidence that the world is ruled by emotion and sympathy rather than by intellect or reason.

Yet religion is the greatest factor in developing real efficiency. The four qualities of faith, industry, initiative, and courage which make men efficient are spiritual qualities. The Zulu of Africa has as many hours a day as does the greatest scientist of America. The Zulu's physical strength is even greater than that of the scientist. The difference is in the spiritual and mental qualities.

The greatest possibilities of spiritual reconstruction will come along psychological lines, rather than physical lines. If man can restore sight to the blind, cure the paralytic, and perform similar physical cures by spiritual means, then what could we do in restoring courage to the disappointed, developing ambition in the down-hearted, and imparting energy to the great mass of people who now lack it? This is a feature of religion which has great possibilities and one in which every business man should be most actively interested. For in such work religion holds the key to efficiency and production.

OUR GREATEST UNDEVELOPED RESOURCES

Without doubt the greatest of undeveloped resources are the souls of men. Statistics teach that practically all that we have to-day in the form of factories, stores, railroads, steamships, newspapers, and books is due to the enterprise of only two per cent. of the population. This suggests what could be accomplished if this two per cent. could be increased to four per cent., eight per cent., or twelve per cent. If all that we have to-day is the result of the faith, enterprise, and courage of only two per cent. of the people, we could have twice what we have to-day if this two per cent. could be increased to four per cent., or four times if this two per cent. could be increased to eight per cent.

Statistics lead me to believe that the faith, industry, thrift, and enterprise in people are very largely due to religion. The American captains of industry who are accomplishing things to-day are not all churchmen or religious men, but it can be shown that they all owe the basis of their success to the religion of themselves or others. Historians are united in believing that the enterprise of America and northern Europe is due to religion and climate. As the climate has been the same for thousands of years, this means that the great constructive force has been and is to-day religion. The enterprise, industry, and thrift of any country or group of people can be measured by the religious faith of the people. Where the people are religious, there are found enterprise, industry, and thrift. Where the people are irreligious, are found indifference, wastefulness, and extravagance.

Yet there has been little effort on the part of the church to connect religious work with the development of men

along such lines of efficiency. Christian Scientists, the New Thought people, and some of the philosophical and intellectual sects have made advances in this direction, but little has been done by the great religious denominations—Catholic, Protestant, or Jewish. Certainly if it is possible to make physical cures by spiritual healing, it should readily be feasible to arouse the souls of men through such means.

From an industrial standpoint, the soul of man is a very much more important factor than is his physical body. The real productivity of man depends not so much on his physical strength or condition as upon his spiritual life. Faith, industry, courage, ambition, imagination, thrift, and similar qualities are those which determine man's productivity. If these qualities can be developed through religion, then religion becomes the greatest latent force in the industrial and commercial world to-day.

Ella Wheeler Wilcox has well expressed this thought in the following lines:

> "I gave a beggar from my little store of wealth some gold;
> He spent the shining ore, and came again and yet again,
> Still cold and hungry, as before.
> I gave a thought, and through that thought of mine
> He found himself, the man supreme, divine,
> Fed, clothed, and crowned with blessing manifold,
> And now he begs no more."

Certainly Jesus taught His followers that if they would become filled with the spirit of service they need not worry about material things. He continually emphasized that if we would observe the laws of God and become interested in helping others, we would always have plenty to eat, enough to wear, and a place to sleep. Does any millionaire have more than this? Certainly not. It is true that Jesus did not give much attention to material things.

He was a carpenter Himself, but He looked upon His carpentering in the same light as He looked upon His eating or sleeping—something necessary to civilization, and merely the means to an end.

Jesus gave little attention to government, taxation, or other such functions. He urged His disciples to conform with all of these customs, but to let none of them become an end in themselves. Jesus looked upon industry as simply the road by which we are to reach our destination. He taught that the Kingdom of Heaven is not gained through earthly success. Righteousness on earth is the one thing to seek, and only as other things hasten the coming of such righteousness are they worth consideration.

Jesus devoted His time to fixing the minds of men on righteousness—that is, on right relations with God and man—being content to say "if ye do these things, all these other things (food, shelter, and raiment) shall be added unto you." Statistics show that Jesus' teachings were absolutely sound. Men and women who conform to the laws of God and strive to be of real service one to another automatically become healthy, happy, and prosperous. Ninety-five per cent. of the people who do not get along well materially owe their misfortune to lack of these religious qualities of faith, industry, courage, imagination, and thrift. This means that the real great work of the church to-day lies in reviving these great productive qualities in the souls of the masses.

While others are performing spiritual healing of bodily ills, let those of us who can do so devote some time to reviving faith, industry, courage, ambition, imagination, and thrift in the hearts of people. The great need for healing to-day is not that men recover from physical blind-

ness, but that they recover their spiritual sight. The great need is to make men see wherein their real interests lie; namely, in service. Those of us who can succeed in awakening this new interest in others will perform the most needed work in the years to come. The greatest latent power in the world to-day lies in these dormant qualities in the souls of the great masses of people. The greatest advance in efficiency and production will come when this latent power is awakened.

This is the thing that Jesus must have had in mind when He talked about "life" and "the need of more abundant life." "I came that they may have life," He said, "and may have it abundantly." This "life" is that "something" which makes men healthy, happy, and prosperous. This "life" is in every man's soul. It is faith, confidence, ambition, and power. Its possession means success, and its lack means failure. The man who lacks it says "I can't." The man who has it says "I will."

Religion is to become the great factor in causing more men to say "I will." It will be religion which will increase that two per cent. who now say "I will" to six per cent. or eight per cent. or perhaps to fifty or seventy per cent.—who knows? Miracles are still possible. Think what this would mean to business! Think of the great impetus that would be given to invention, production, distribution, and the other economic forces. There is no reason why there cannot be a thousand Edisons instead of one; no reason why there cannot be a hundred United States Steel Corporations instead of one; and no reason why we cannot all be millionaires. The difficulty today is that we are trying to get richer by simply redividing what is already produced. We are struggling over what already exists, instead of using our energies toward

producing tenfold, fiftyfold, and a hundredfold more. This will be possible as more men get this spiritual power and say "I will" instead of "I can't."

SOME COMMON QUESTIONS

Of course there are many questions which such work would suggest. Among them are the following:

(1) Is it the will of God that all His children should be healthy, happy, and prosperous?

This brings up the question as to whether it is necessary that there always should be a certain number of poor, ignorant, and those compelled to work for others. Jesus certainly meant for everyone to be healthy, happy, and prosperous. Although organization is necessary, yet co-operation is bound to some day take the place of the present wage systems. Perhaps there is no need of there always being employers and wage workers. So long as only a few have that "something" and the great mass of people lack it, so long will there be a few employers and a great mass of wage workers, but this condition can gradually be improved.

Another question often asked is:

(2) If these things are possible, why are not all people healthy, happy, and prosperous to-day?

God does not give people poverty as a punishment. Even pain is sent not as a punishment, but as a warning. God does not want His people to suffer in any way. But God cannot set aside His laws any more than can an honest judge. God's law is that men shall reap as they sow; shall be rewarded in accordance with the service which they render; and prosper proportionately as they

make others prosperous. Of course there are incidents which for a while seem to be exceptions to the law; but time explains even these. Hence all people can be healthy, happy, and prosperous only when all people make their one hundred per cent. aim to have all others healthy, happy, and prosperous.

Certainly a loving father would want his children to be healthy, happy, and prosperous. The Kingdom of Heaven cannot come on earth except as all are healthy, happy, and prosperous; hence the most practical way of bringing in the Kingdom of Heaven on earth is to bring other people into a condition of health, happiness, and prosperity.

PRODUCTION VS. DIVISION

The thing which bothered Jesus in connection with material possessions was that those who came to Him were not interested in producing more but rather in a redistribution of what was already produced. This was especially evident in the instance of the mother who came regarding the inheritance of her two sons. He naturally rebuked her. A redivision may be needed, but it would do very little toward bringing about the Kingdom of Heaven on earth. Jesus knew this. Hence He devoted His three years of ministry to preaching service rather than any "ism."

We must do our part in this work. As we are responsible for bringing upon ourselves sickness and poverty, we must use our own personal powers to retrace our steps and correct the situation, so far as we are able. But sickness, disappointment, and poverty are not given to people to develop them spiritually. Although these things

are the result of disobeying God's laws, they are not needed to develop spirituality. Those who so preach are putting forth a pernicious doctrine.

One thing more—if it is doubtful whether we should use spiritual teaching as a means of developing faith, courage, ambition, industry, and thrift, it is still more doubtful whether we should rely on only secular methods to develop these qualities. If our schools, banks, and various other established institutions are justified in doing this kind of work, certainly the church is justified therein. For in the last analysis, our schools and colleges are really founded to arouse this latent "life" in men and women. If so, certainly the church should not be criticized therefor. But our schools and colleges have failed, because they have made it an intellectual matter, instead of a spiritual.

From a statistical standpoint, education to-day is a colossal failure in that it awakens the soul in less than five per cent. of its students. The reason is that we are trying to operate our schools without religion. In some states it is even criminal for a school superintendent to ask a prospective teacher what her religion is or even if she has any. The school of the future will take for its main task the arousing of the souls of its students, rating as secondary the mathematics, sciences, and foreign languages now thought to be so important.

Industry, science, commerce, agriculture, invention, the arts and cultures all await the development of this power of the inner man—the "fuel of the soul machine, the one thing necessary." At birth, we all are more or less alike; we come into the world all animals of a certain type. All of us have the same senses and live more or less like animals, from hand to mouth, until we awake that spirit-

ual "something" which now lies dormant in about ninety-five per cent. of the people.

PRACTICAL EXAMPLES

To me this is the most fascinating feature of religious development to which we can look forward. To see men born again (which was the term which Jesus used when referring to His soul awakening) right here on this earth is far more interesting to me than to speculate regarding worlds to come. The same is true of most business men. Unless religion can perform work in this world now, it does not interest the average business man. He will not accept notes payable sixty days after the world comes to an end.

To set this faith to work, I have tried some interesting experiments and have endeavored to treat spiritual faith and actions exactly as one would treat electricity, steam, or any other force. Not content with hymn singing and formal praying, I have tried to put religion to work—harness it and make it usable. Some people think my efforts are sacrilegious, other people think they are mercenary; while a few think them to be crazy or hypocritical. However, all I have done is honestly to answer people who have written to me for advice.

Below you will find some of these answers:

Question:

Do you recommend buying bonds on new or undeveloped properties?

Answer:

People are apt to talk about "Faith" as some intangible thing for Sunday school use only. Let me tell you, how-

ever, that faith is the greatest of undeveloped resources and one of the biggest dividend payers that I know of. When you invest your money in a way that requires no faith, then either you must be content with a simple rate of interest or else must be prepared to take a good loss. I know it is easy to buy the popular kind of stocks which your friends are buying. The very fact, however, that it requires no faith to buy these things is sufficient evidence to me that they should be let alone. Capitalize your faith. Buy something that requires faith in the growth of the country. This should be done thoughtfully and based only on careful investigation. Faith without statistics is as bad as statistics without faith. The real way to make money, however, is to combine the two.

Question:

> I think you make a mistake to talk so much about religion, faith, etc. May I advise that you cease referring to these things?

Answer:

You criticize me for putting faith in God and one's fellow men as a business asset. Perhaps you are right and I am wrong. Let me tell you, however, that if statistics have taught me any one thing it is this truth. I enclose a leaflet on the subject, which you should read.

Question:

> I am in the shoe business. Am now very busy and cannot fill all the orders which we have, so that there is a tendency to make poor goods in order to make more goods. What's the outlook for the next business depression?

Answer:

Regarding business conditions in your special line when general business slackens, will say that it largely depends upon the service which you and others render in the meantime. If you are so anxious for profits that you neglect quality and service, then you will suffer an inevitable reaction. On the other hand, if you will put profits secondary and keep up the quality and service of your goods, you should have a fairly good business even during hard times.

Jesus' teaching that "With what measure ye mete, it shall be measured unto you" is not a mere platitude. It is an economic truth. Statistics clearly show that he profits most who serves best. I do not mean by this that the man who *tries* the hardest, profits most, nor the man whose intentions are best. I do, however, mean that profit is an inevitable reaction from rendering service, and that loss is an inevitable reaction from failure to render service.

Question:

I am out of work. Can you help me get a job?

Answer:

Replying to your request for help, will state that what you lack is faith, courage, initiative, and imagination. If you had these things you could get a job. Moreover, you can get these qualities if you will pray and work for them. As a starter I suggest that you make this prayer three times a day for the next ten days:

"O God, may I remember that when You say that 'with what measure ye mete, it shall be measured unto you' You mean it. May I remember that I am just as

sure to get rewarded if I make myself useful as I am sure of being punished for my sins. May I no longer refuse to work because I am not paid. Until I get a job may I spend my time doing something for somebody without pay. May I start this very day to make myself useful to somebody, somewhere, somehow. The pay doesn't bother me. I know that will come, O God, if I do something to deserve it."

Question:

> For seven years now I have held one job with hardly an increase in pay. Others who have come here since I did, are going ahead of me. What can I do to get a raise?

Answer:

You ask me to help you to get promoted. I will help you. Get your family tog[illegible]

[illegible] with them: [illegible]

advice—as I now promise to do—prepare him to co-operate with me that we may know one another better and all work together.

"Finally, O God, put within me a confidence and trust in Jesus' statement, 'With what measure ye mete, it shall be measured unto you.' That is, may I not ask for more money until I render better service. Furthermore, may I cease being a mere machine, using only my hands; rather may I use my brains and some day devise methods by which our goods may be made or distributed better and cheaper than at present."

Question:

What can you do for the man out of luck? Surely the world is against me.

servi[illegible]:

[illegible] to your request for advice will state that [illegible]ith, courage, initiative, and imagina- [illegible] you can get along. More-

Question:

I am out of work. [illegible] job?

Answer:

Replying to your request for help, will state that what you lack is faith, courage, initiative, and imagination. If you had these things you could get a job. Moreover, you can get these qualities if you will pray and work for them. As a starter I suggest that you make this prayer three times a day for the next ten days:

"O God, may I remember that when You say that 'with what measure ye mete, it shall be measured unto you' You mean it. May I remember that I am just as

my time doing something for somebody. All day to-day may I be on the lookout for something more to do and somebody to help. I am willing to trust You for the reward.

"May I prepare myself for a big job which You are going to give me when I'm ready for it. May I begin right to-day and take better care of my health; may I study to prepare myself for the work to come. And, Lord, may I not expect too much from manual labor alone. May I remember that faith, initiative, originality are the things which really bring results in this world. May I seek to develop these qualities and trust You for the result."

CHAPTER IX

THE RELIGION WHICH WILL FINALLY SURVIVE

The writer belongs to the Congregational branch of the Protestant group; but the reason doubtless is that his father and mother were members of that church and that he was brought up in the Congregational faith. If his parents had been Presbyterians or belonged to the Church of England, he probably would be of their faith; while if they had been Roman Catholics he would probably to-day be a Roman Catholic. Therefore, he is very loth to criticize other people or any denomination, because it is perhaps only by chance that he is not a member of such denomination.

Many business men to-day feel this same way. Some go so far as to say that Hinton White best states their attitude in his poem entitled "Shrines," which reads:

"I've traveled far in many lands,
  The open road I've trod;
And through the devious ways of men
  I've searched with them for God.

"The ancients found Him in their graves,
  The Wise Men saw the Star.
God comes to some in paths of peace,
  To some in flaming war.

"Before the Buddha some men bow;
  Some love the Nazarene.
The mystic feels a Presence near,
  Although no form is seen.

"On desert sands the vision comes,
  As men turn toward the East,
And while some, fasting, see His face,
  Some find Him at the feast.

"In temple, mosque, cathedral dim,
Through vigil, chant, and prayer,
Wherever man cries out to God
The Living God is there.

"Wherever man has fought for right,
Where man for man has died;
Beside him stands, could we but see,
One that was crucified.

"Alone I have communed with Him
Beneath a starlit sky,
And I have touched His garment hem
Where crowds go surging by.

"And this is clear in all my search,
As clear as noonday sun;
The name and form are naught to God,
To Him all shrines are one."

CONDITIONS CONTINUALLY CHANGING

A study of statistics has convinced me that no one knows what is the best denomination or church at the present time; or if we know which is the best church to-day, this would not necessarily mean that it would continue to be the best for more than a few years. The best denomination to-day may be far from the best a generation hence, while one of the weaker churches to-day may be the strongest a few years hence.

There are good and bad in all religions and all churches. Of course, truth is truth and without doubt the creeds and theology of some churches are much nearer the truth than the creeds and theology of others. It, however, is safe to say that all churches are rooted in some great fundamental truth and that no one church has all of the truth. Which church has the most truth, or is nearest to the truth, is what the business man would like to know.

The point to be emphasized in this chapter, however,

is that the truth can never be determined by argument or by majority vote. The churches are like a lot of men overboard. Those who can swim will be saved and the best swimmer will get to the shore first, irrespective of the claims, beliefs, or wishes of the people on the shore. Hence, the business man feels it is useless to argue over religious beliefs and theology. It seems crazy to the business man for a group of ministers or bishops to get together and vote on such questions as the "Divinity of Jesus," or what are Jesus' wishes in connection with marriage, divorce, interest, charity, or any other subject.

"By their fruits ye shall know them," is the text which Jesus gave for churches and denominations. He did not judge churches by their theologies, form, organization, or even by their numbers. He applied the acid test of "By their fruits ye shall know them." The business man is already applying these tests to the churches. The fact that so many churches are so absolutely void of fruit keeps the business man aloof from them.

NUMBERS NOT NECESSARY

In the latter part of this book will be found the latest statistics on church membership, amount of property held, and other interesting data. These figures are published, however, only for general information and not as the basis of any claim. These figures fail to impress even a statistician in connection with church work. They certainly mean very little to the thoughtful business man. The best church or religion is that which is producing the best men and women, or rather men and women who are responsible for the most of the world's good. Furthermore, the best religion is that which is pro-

ducing the most per capita rather than that which is producing the most in total. The statistics in the appendix of this book can be compared only with the gross earnings of a corporation. In order for one to compare fairly the efficiency of two corporations, he must know the number of people employed by both, the amount of capital required by both, and the amount accomplished per individual and per dollar invested. When this acid test is applied to our churches, it may be found that some of the smaller denominations are far more efficient than some of the larger ones.

In accordance with this Law of Action and Reaction, which is the basis of Jesus' teachings, the ability of churches to render service varies with different generations. It is a great mistake for any of us to think that our church or denomination is better than all others; while to criticize any individual simply because he is Roman Catholic, Church of England, Methodist, Christian Scientist, or even Mormon may be a great mistake.

DIFFERENT TEMPERAMENTS DEMAND DIFFERENT CHURCHES

Without doubt in the selection of a religion one's temperament should be taken into consideration. The emotional type can be helped by one denomination which would be very offensive to the unemotional type. The intellectual type demands a kind of religion which would not in any way appeal to many people. Most of the denominations have their use and place in the economic world. Certainly if all the large denominations were wiped out to-day, they would again rise and come into being owing to the different temperaments, tastes, and needs of differ-

ent groups of people. Let us then treat all churches and religions with reverence and consideration.

The relations between the different denominations vary greatly with different communities. In some places there is a strong feeling of unfriendliness between the Protestants and Roman Catholics, while in other communities very friendly relations exist. In some places it is the Unitarians or Universalists or Swedenborgians who are discriminated against. In the younger western sections of the country there is apt to be a more friendly feeling among all the different groups than is true in the East—especially in New England. Yet the annexed advertisement is cut from a daily newspaper of Old Town, Maine, in April, 1920.

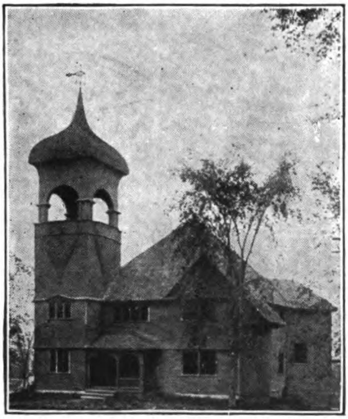
DANGER IN TOO GREAT LIBERALISM

Church co-operation does not mean that one denomination is as good as another or that one church is as good as another. There is as much difference in denominations as in doctors, lawyers, and engineers. There is as much difference in churches as in hospitals, courts, and factories. The fact that preachers are sincere is no reason that they are preaching sound doctrines; and they can co-operate without endorsing one another's creeds. The fact that you or I are "honest" in our differences is no reason why either your religion or my religion is the best. We may honestly believe that two and two are five; but that does not make it so. If we were to operate our businesses on such a mistaken theology, we would lose 20 per cent. of every transaction and would soon be in bankruptcy.

In the selection of a religion it is useless to consume

There's a Difference

South America Was Settled by Spaniards Who Came Only for the Purpose of Getting Gold, While North America Was Settled by the Pilgrim Forefathers Who Came With a Vision of God



BAPTIST

Rev. H. G. Kennedy, Pastor

Morning Service	10.30
Sunday School	12.00
C. E. Meeting	6.00
Union Service	7.00
Wednesday Evening Prayer Meeting	7.30

ST. JOSEPH'S CATHOLIC CHURCH

First Mass	7.00
Children's Mass	8.00
Third Mass	9.15
High Mass	10.30
Catechism	2.00
Stations of the Cross	3.00
Vespers	7.00

METHODIST

Rev. L. G. March, Pastor

Morning Sermon	10.30
Sunday School	12.00
Epworth League	6.15
Union Service Baptist	7.00
Wednesday Evening Prayer Meeting	7.30

EPISCOPAL

D. R. Bailey, Rector

Holy Communion	7.30
Holy Eucharist, 1st, 3rd, 5th, 6th Sundays	10.30
Morning Prayer and Litany, alternately at	10.30
Evening Sermon	7.30

UNIVERSALIST

Rev. Harriet B. Robinson

Morning Service	10.30
Sunday School	11.45
Y. P. C. U.	6.00
Union Service Baptist	7.00

much time in studying theological questions. The preachers themselves know very little about such things. It is sheer nonsense for you or I to put forth an opinion on "The Virgin Birth," "Predestination," "Original Sin," and similar mooted questions. It is an old saying that it takes two to make a bargain or a row. If business men would only remember this, they could forget this whole question of theology.

There is no reason why we business men should be interested in these things, and if the preachers themselves gave less thought to them we all would be better off. This is not an appeal to liberalism or indifference. It is just as bad to believe that two plus two makes three as to believe that they combine to make five. It is unwise to give all denominations or all churches a clean bill of health. There are many dangerous as well as foolish creeds. But the truth can never be ascertained by arguments or by votes. Only future history can tell what is the best church denomination.

THE ETHICAL GROUPS

Although much time has been wasted in theological discussions, such discussions do not present such a danger as do certain æsthetic and philosophical religious teachings. There is a great tendency among well-to-do people, and others who are not so well-to-do, to look upon religion as an æsthetic force, rather than as a great productive force. They point with pride to wonderful Brahman and other religious leaders of the Eastern countries. They honor these mystic teachers for their "poise, serenity, and virtue." "That is the life," these people say, "these mystical Eastern philosophers have the real

truth." Doubtless, such philosophies appeal to both the idle rich and the struggling poor; but such philosophies are certainly dangerous. The fact is that were it not for the grace of the English Government, these Brahman priests would have been wiped out of India long ago. It is only owing to the protection which they receive from the people having the stronger and more virile religion of the English Christian Church that they have been able to exist.

The idea of religion for religion's sake is very dangerous. Unless our churches can give us something more than æsthetic enjoyment and emotional gratification, they are of little use. The best religion is that which best awakens the energies of men and best succeeds in directing these energies toward useful production. Jesus said, "I am come that they may have life and have it abundantly." The purpose of the church is to give the world more life and to open it up for the benefit of all. The best church is that church which does the most to make the people healthy, happy, and prosperous. Many pagan religions have been successful in spurring people on to sacrifice; but none of them have equalled Christianity in turning this energy into productive channels. This is the reason why the pagan religions are doomed and why it is impossible for the old civilizations of India, China, and Turkey to hold out against the great productive religions of the West.

RELIGION THAT WINS

The best religion is that religion which best fits men for the struggle of life and which best enables men to win in the struggle of life. The domination of the world should go to the people of the best religion, but the truth

is that the people who ultimately dominate the world will have proven which is the best religion. We can never decide which is the best religion by argument or vote. This can be decided only by letting all of the religions race and giving the banner to the winner. Some day the world will be dominated by some one group of people. It may be Protestants; it may be Catholics; it may be Mormons; it may be Christian Scientists; it may be Mohammedans or Buddhists. Only when that day comes shall we know what is the best religion. The fact that their religion has enabled them to dominate the world will be evidence that they have the best religion and the soundest theology.

The best religion is the religion which will bring the largest success; using that word in its fullest meaning. The best religion is the religion of those people who will win out in competition with other peoples having other religions. Just as surely as man with a little religion has won dominion over the animal kingdom, just so surely that group with the best religion will dominate the entire world. Furthermore, this should be true. Any other system would be grossly unfair and dangerous.

A great mistake is being made to-day by so much talk about people's rights. As soon as a man is born he is a beggar, and must look about for a place to exist. "All men are created free and equal TO STRUGGLE" is the most that can be said. This does not justify helping one at the expense of another. This statement does not justify idleness on the part of the rich any more than on the part of the poor. The writer simply means that more talk should be made about struggle and less about "rights." Struggle makes a people stronger; while "rights" make them weaker.

THE IMPORTANCE OF WORKS

The modern churches especially interested in faith, prayer, and similar things deserve the greatest respect. These are fundamental features of religion, and their importance cannot be over-emphasized. Paul, however, expressed the situation very frankly when he said, "Faith without works is dead." Prayer and faith are good things only so far as they result in useful service. Performing useful service is more effective in the sight of God than the offering of a thousand prayers. More praying is necessary and all business men would be far better off if they spent more time in communion with God. But faith and prayer and all these things are useless excepting as they make us more efficient, more productive, and more useful.

In the same way, everything which weakens or enervates us is harmful. Worry is wrong. Fear is a sin, while the lack of self-control or the yielding to personal gratification is very dangerous. The best religion is that which strengthens man's character and makes him stronger and more courageous. Religion for religion's sake is dangerous; religion for personal gratification is dangerous. The best religion is that which makes its people most efficient, most productive, most useful, and most worth while. This is the test which men demand in business and our religion must pass the same test.

Some people will attempt to argue against these points, but what is the use of argument? We know very well that if a conflict existed between two nations, the first nation, one enjoying religion for religion's sake, with personal happiness and gratification as the corner stone; and the second nation with a religion which disciplined its people and made greater service its corner stone, the

second nation would quickly wipe out the first nation. Under these conditions, what is the use of arguing? There would only be one thing for the first nation to do; either to repent or to perish. The first nation would have for its motto: "We produce in order that we may consume." The second nation would have for its motto: "We consume in order that we may produce." Every business man knows that the religion that ultimately dominates the world will be the religion with the second motto for its slogan.

WHAT IS RIGHT OR WRONG?

The church has lost many people by dogmatically stating what is right and what is wrong. Preachers have perhaps made a mistake by basing their sermons on short texts and so-called scriptural comments. The methods which many preachers even follow to-day of basing their sermons on some unrelated text that has driven many business men away from the church. These business men have the impression that the ministers have first written the sermons and then have hunted up some text from which to start. These texts sound good, but an analysis often would show that, when originally stated, they did not have the meaning which the preacher gives to them.

Right and wrong vary with different communities, different groups, different circumstances, and different individuals. What is poison for one, is food for another; and what is right for one, is wrong for another. The church has made a great mistake in determining dogmatically laws for all sections, all groups, and all individuals.

Things are right and wrong not because somebody at

any time so declared. Things are right only because in a long run they pay; they are wrong only because in a long run they do not pay. Pain and pleasure are mere signals. Pain is a danger sign, a red lantern; while pleasure is the reverse. If we did not have pain when our body burned, we would some day, when standing back to a fire with our hands behind us, lose our hands before we knew it. Pain from a toothache or from any other trouble is a danger signal, and we should thank God for it. The wise preacher will start with pain and pleasure and produce from this the economic conclusion that certain things are right and other things are wrong.

This applies to the great social problems and the relation between man and man as well as to questions of personal indulgence. Hence, a crime is not only something that brings pain to us as individuals, but is that which brings pain or trouble to any member of a group. Anything which we do to promote our own interests, at the expense of the entire group, is wrong and should be condemned. On the other hand, anything that we do to enrich the community is right, even though we greatly benefit thereby. Hence, the best religion is the religion which gives the best results both to the individual and to the group. The real test of a religion is whether its followers are healthy, happy, and prosperous.

Here again the writer desires to emphasize the simplicity and soundness of the Christian religion. It has been shown in a previous chapter that the first great commandment, "Love thy God," simply means cheerful conformity to natural law. It has also been shown that the second great commandment, "Love thy neighbor as thyself," is also founded on economic teaching. This last is clearly seen in connection with the group's relation to

right and wrong. If a thing hurts any one in the group, it hurts us as a part of the group, and hence is wrong. The group which will survive all others is the group which best realizes this great fundamental truth.

THE QUESTION OF WEALTH

As heretofore stated, Jesus had no interest in property as such. He continually emphasized that life consisteth not in the abundance of things which a man possesseth, but rather in the intangibles; such as health, happiness, and independence, which latter is very dependent on prosperity. Hence, He always closed His appeals with the promise that if we would be saturated with the Service Idea, we would automatically become prosperous.

Jesus never objected to wealth as such, but rather He objected to dependence on wealth, as in the case of the man who decided to retire from business so as to "eat, drink, and be merry." He also objected to the vast difference that exists between different people under different circumstances. This was emphasized by John the Baptist when he said:

> "Make ye ready the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough ways smooth, and all flesh shall see the salvation of God."

Jesus would not object to millionaires as such, but He would object very strongly to any system which would result in having only a few millionaires and the rest of the people poor. The more millionaires we have, the better off people are, provided these men make their money

by producing and by increasing the total wealth of the community. Those who make their wealth by increasing the total wealth of the community are a blessing to the community. We want more of such people. Those, however, who secure their wealth only from others, like the gambler, are a menace to the community.

This means that every dollar which we secure by making the community better and richer is right in the sight of God; but every dollar which we secure by methods which do not add to the health, happiness, and prosperity of the community is dishonestly secured.

The importance of this statement cannot be overemphasized. Doubtless its non-recognition by the church has kept many bad men in and many good men out. If our churches would lay more stress on this fundamental teaching and less stress on theological questions, the churches and the nations would be very much better off to-day.

The churches should doubtless do some house cleaning. Many men should change their occupations or get out of the church. Many women should do something useful or else get out of the church.

RELIGION AND PROSPERITY

A further study shows the most interesting connection between religion and prosperity. Were inheritances and government interferences eliminated, the most truly religious men would gradually but surely acquire the wealth of the earth. The truly religious are those who best observe the laws of God and seek continually to render the best service. Prosperity naturally gravitates to such people. They cannot be held down.

For instance, the farmer who gets the largest crops

per acre has the most profit left at the end of the season. If he is a religious man, instead of wasting this profit on himself and family, he will invest it in more land. Thus, the succeeding year he has more acres to till. This process continues from year to year and he naturally becomes the owner of the largest farm in the community. Thus, if the laws of nature are allowed to work freely, the wealth of the world automatically gravitates to those who can most efficiently use and conserve it.

Trouble comes only when men, after securing their wealth, become careless, indifferent, and indulgent. As pride and haughtiness precede destruction, so trouble automatically follows indifference. The inheritance laws doubtless interfere with this natural process, as an industrious, thrifty, religious farmer may be followed by a worthless, indifferent son. Even under these conditions, however, the nation is better off to have the property left to such a son than to have it left to the state. If the son is careless, he will soon lose control of the property and it will pass into the hands of some one else who is better able to take care of it; but if it went to the state, it would continue to be the property of the state, even though inefficiently and extravagantly handled by the state.

What is true of farming is true also of all the great industries. If nature is allowed to take its course, we can be sure that the results will be for the best. Of course this was not always true, as man has passed through various stages. In the first stage the victory went to the fighter; in the second stage, it went to the talker; but in the present final stage, the victory is going to the producer. Hence, the best religion is the religion which will produce the most.

Just a word of warning to those good-hearted people who are crazy over democracy. It is very much better to talk and vote than it is to fight and kill. Let no one think, however, that our democracy is in any final shape. Jesus did not say much about democracy because He knew of its weaknesses. Jesus said very little about economic or sociological affairs. He believed that religious communities can get on all right without socialism; while even socialism cannot succeed excepting as people are filled with the religious spirit. Jesus' economic teachings are best expressed by the Parable of the Talents. In choosing the men for the leaders, He did not suggest that they be chosen by voting. Jesus never appealed to sympathy nor popularity. The determining factor in His method of selecting people was the amount that they had produced with what they had been given. The man who had produced ten pounds was given rule over ten cities; the man who had produced five pounds was given rule over five cities; but the man who had wrapped his pound in a napkin and produced nothing, had to give up that pound to the one who had produced ten.

Those who have property must cease depending on property, for as we depend on our wealth we become self-satisfied, inefficient, and weak. We must continually keep in mind that we have our wealth only in trust and we must not use it for self-gratification, display, or in any way that will make others dissatisfied or unhappy. Our only justification for holding property is that we are using it to create more property, as did the man with the ten talents.

Those business men, however, who are filled with the vision of service are great blessings to the community and should be encouraged from every point of view. All

attempts to present the pleasing side of religion are very harmful. Some preachers rail against the rich to please the poor; while other preachers defend the rich in order to please the rich. Both policies are wrong and harmful. It is demoralizing to appeal to popularity in any way. Riches are neither right nor wrong by themselves. It all depends on how they are secured and how they are used. The religion of the future will work to have all people healthy, happy, and prosperous; it will strive to have a hundred Standard Oils instead of one; it will seek to have an automobile owned by every family instead of by only a few; it will extol, instead of depreciate, both men and property. On the other hand, the coming religion will make most careful distinctions as to how wealth is secured and how it is used. Those who secure their wealth without making the community better and richer or those who use it in an ostentatious way to make others unhappy, will be frowned upon. The church which finally survives will be that church which teaches its people to produce, at the same time continually emphasizing that the production must be in the interests of the group as a whole. A study of history strongly suggests that this will be some branch of the Christian church.

CHAPTER X

THE INTERCHURCH MOVEMENT

A STUDY of history also suggests that before the Christian religion comes to its own, there must be far greater co-operation than at present between the various sects and denominations. This does not mean that there must be only one denomination; but that there must be co-operation between the different denominations. On the essentials, the different branches of the church now agree. Hence they can at any time unite upon these essentials. The different branches of the church already agree on enough things to make co-operation helpful and profitable for all.

For this reason, business men look with favor on the principles of the Interchurch Movement, which came into being in 1919, at the close of the war. In April, 1920, this movement consisted of over thirty large denominations which jointly carried on a united campaign for members, workers, and money.

Although mistakes have naturally been made by men connected with this great movement, its nature appeals strongly to thoughtful business men as being a step in the right direction. Furthermore, although its work was of a very spiritual nature, it also had a "Friendly Citizens" department, which took in those who are now connected with no church and who by nature cannot conscientiously now accede to any creed.

THE MOVEMENT DESCRIBED

The Interchurch Movement undertook to collect and chart facts on a world scale, and to promote the most efficient organization of church forces to meet the vast needs. More than one-half of the population of the globe has yet to hear the Gospel of Jesus. The World War changed conditions and opened doors of opportunity for Christianity everywhere.

The Foreign Field calls not only for the evangelist and the Bible, but for the teacher, the school and college, the medical missionary, the hospital, the orphanage, the printing of good literature.

In Home Territory, conditions demand not only the preacher and the gospel, but tests of social efficiency for churches, both old and new, decent support for pastors, provisions for hospitals and other benevolent institutions, a practical system of religious education and Christian social service in Americanization, racial, industrial, and economic problems. The Interchurch Movement proposed a united survey, a united program, and a united gathering of life and money.

NEEDS OF FOREIGN FIELDS

Mohammedanism, forty million strong, is crying "Africa for Mohammed." Unbridled commercialism exploits the black man. In the heart of Africa no church has made any provision for thirty million pagans.

In the Malaysian Islands two million pagans may become Mohammedans in two generations. More than fifteen million people in Java live in wholly pagan territory.

Afghanistan punishes professing Christians with death. Missionary approach, by medical relief and literature,

must be made through Persia, which is better disposed toward foreigners than before the war.

In Turkey there are eleven million Mohammedans to two million nominal Christians. The Christian powers, and especially Christians of America, must determine the character of the new day in Turkey.

One child in every five born in India dies within twelve months; 95 per cent. of the men and 99 per cent. of the women have never learned the first letter of the alphabet. Fifty million are outcastes.

China contains one-quarter of the world's population; 95 per cent. are illiterate. There is but one trained doctor to every 427,000 people.

Japan is in peril from materialism and irreligion. Her machinery of modern industry has no soul. Factory laws provide that little children shall not work before four A.M. nor after ten P.M.! In Tokyo nine-tenths of 30,000 college students enroll themselves as without religion. Leadership of the Far East is at stake.

A great stretch of dangerous territory lies in the center of South America, including the interiors of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia, and Paraguay. One State in northern Brazil has but one teacher for a million people along the Amazon. Eight million people are served by twenty-nine humble teachers.

FOREIGN OPENINGS

Over one million Africans in war service with the Allies returned with new views. Under British control, most of Africa will now be open to Christian teaching. Entrance into Portuguese East Africa is possible. Progressive Boers dominate South Africa.

Missionary approach, by medical relief and literature,

Caste rules are weakening in India; while the soldiers returning from Europe demand increase of home rule. Mass movements among pariahs will go either Mohammedan or Christian.

China's unrest emphasizes America's opportunity. Interchurch co-operation is popular in China. Five great cities have "United City Committees" for evangelism, Sunday school organization, social work, and distribution of literature. The "China for Christ" movement is being organized by a committee composed of an equal number of Chinese and foreigners. Progressive Chinese are the commercial masters in the Malaysian archipelago. They are heartily supporting the educational enterprises of the missionaries.

In China the invention of a phonetic system of thirty-nine symbols now enables all characters in the Chinese language to be represented. By this system Chinese of ordinary capacity can be taught to read in a few weeks. Preparation of literature and periodicals in this script will furnish a method of social service heretofore impossible.

The Union Educational Movement in China, which began ten years ago among missionary leaders, has culminated in a program which is putting into practical effect the principles of union and co-operation. The importance of this Chinese situation cannot be over-estimated. As China goes, the world will go, politically, socially, and industrially.

The percentage of increase in Protestant Church members in the Philippine Islands is greater than in any other foreign field. American occupation found only 5 per cent. of the people literate. Now 45 per cent. are. By agree-

ment, denominations partition the island for missionary occupation.

NEEDS OF THE UNITED STATES OF AMERICA

The cities of the United States must be saved before America can be saved. "New York is the greatest mission field in the world." Protestant churches recruit largely from rural churches in the drift of population to the cities. Rural ideals fail to recognize differing city conditions. The church must serve the particular community in which it is situated. Parish ministry, not merely pulpit ministry, is required. There must be co-operation with agencies of social service. Continuous survey, continuous adaptation of plans and policies, continuous campaign of publicity, trained leaders, are imperative.

It is estimated that the constituency of Protestant churches represents more than 50 per cent. latent energy—unenlisted membership. Over-churching and under-churching characterize town and country regions of the United States. The following examples were given by the statisticians of the Interchurch Movement:

> "Thirty-six churches within six miles and no religious advance. Townships adjoining almost uncared for and 1,000 without religious influence. One town of 2,000 has had only an occasional service in ten years. One village, fifteen years old, four hundred persons, had never seen a minister until the Interchurch made its survey.
>
> "Twenty-five thousand people in one industrial area have no religious supervision. One Eastern town has six churches for 150 people and no resident minister.

"One denomination with 17,000 country churches has 12,000 vacant pulpits every Sunday. Another denomination has nine-tenths of its churches served by absentee pastors, three-quarters have but one service a month, one-quarter have no Sunday school. Hundreds of towns lack churches; seventeen whole counties in central and western States are reported without any churches."

A hopeful sign is the co-operation of missionary boards, theological seminaries, summer schools, agricultural colleges, etc., in preparing leaders for rural work among the farmers and lumber camps. A million and a half migrant workers are required to harvest Nature's diversified and scattered bounty. They are unorganized, unskilled, uncared for, and at the mercy of the radical and the exploiter, unless the church performs its duty to them.

American churches must face peculiar responsibility for the progress of the Negro-American, the Indian, the Oriental in the United States, the men, women, and children of the West Indies, Alaska, and the possessions across the Pacific.

MINISTERIAL SALARIES

There are in the United States about 180,000 ministers. Out of every 100 ministers only one receives $4,000 or more; three receive $3,000 or more; ten receive $2,000 or more; twenty receive $1,500 or more; eighty receive less than $1,000, and ten ministers out of every 100 receive less than $500.

Such inadequate salaries are caused by the failure of

the layman to pay more for ministerial support than his father did or his grandfather did. He pays not a tithe, but a tenth of a tithe. There is something wrong when a business man is willing that his minister should live on a smaller salary than the chauffeur who drives him to church.

The cost of living has increased 70 per cent. since 1914. The workingman's pay has risen to correspond. The minister's salary stays almost where it was. Such lack of appreciation of the minister's work has driven capable young men into callings where they are valued. The ministry suffers from their loss and from the presence of supply preachers, earnest but untrained. How can the church expect the world to heed its appeal for social justice as long as it does not pension its retired ministers?

Twenty-six million children and youth in the United States are growing up without any systematic training in religion. In all churches a lack of trained leaders, insufficiency of time, inadequate expenditure of money, no definite program are found.

For the training of leaders in religious work, the United States has furnished neither men enough nor money enough. Life decisions must be encouraged at high-school age; students must be trained in colleges under faculties paid a living wage, churches must co-operate in introducing religious training and supporting theological schools. The integrity of the business and labor leaders of the next twenty years is to be determined by the religious teachers of to-day.

The needs of the world must be met. Out of the upheaval of war comes the keen sense of dependence upon the religion and the value of co-operation to effect results. No program for a day will suffice. Continuous

education is necessary. In order that every individual as well as the material resources of the churches may be utilized, the Interchurch Movement planned departments for the sole purpose of providing practical means of meeting the world task.

INTERCHURCH DEPARTMENTS

The Spiritual Resources, Life Work, Stewardship, and Missionary Education Departments each were to have representatives associated with the State Secretaries, and these should have representatives in each county, community, and church.

Prayer is the first essential of preparation. Through the Spiritual Resources Department individual Christians should be enlisted to pray daily; programs of prayer for designated seasons and events are co-ordinated; literature on devotional topics is being produced and distributed; aid is given to every evangelization and forward movement. In all activities in the field, emphasis should be laid on methods for deepening spiritual power, such as services of intercession, addresses on prayer, and the distribution of literature.

The safety and progress of the world depends primarily upon securing an adequate supply of qualified leaders. It is estimated that at least 100,000 new foremen and other leaders will be required by American industries within the next five years. Hence the Life Work Department was created.

The age of first impulse toward giving life to Christian work is between fourteen and eighteen. At this period the specific needs of the church should be brought forcefully to the attention of all young people. The unfolding

of the basic principles upon which one can discover his life work is also of the highest importance. These subjects furnish splendid opportunity for group study. Special literature was prepared by the Life Work Department of the Interchurch Movement to help pastors, parents, church leaders, and young people to deal with life work questions.

A Vocational Guidance Bureau should be organized to standardize and improve the counsel given the young men and women. A Placement Bureau would aid workers to secure positions with religious employers. An extensive campaign should be carried on in colleges and universities to present the claims of true religion as the controlling principle of life. The aid of business men is needed in making this appeal to college students and also in securing a presentation of opportunities in religious calling to high-school students.

INTERCHURCH PRINCIPLES

The need of the hour is an entire consecration of life with all its possessions. This must be laid upon the conscience of every employer and wage worker.

The following five principles are fundamental and self-evident:

1. God is the owner of all things.
2. Every man is a steward and must give an account for all entrusted to him.
3. God's ownership and man's stewardship should be acknowledged.
4. This acknowledgment requires the setting apart of a portion of income.
5. The separated portion should be administered for

the Kingdom, and the remainder also recognized as a trust.

The term "Stewardship" is used in its broadest sense. Important as wealth may be, it constitutes only a part of what God entrusts to man. Life itself is a trust from God, and therefore all that pertains to body, mind, and spirit belongs in Stewardship.

The Stewardship Department of the Interchurch Movement sought to promulgate the above principles by co-operation with the national organizations of all communions, with Sunday schools, young people's organizations, and the Women's and Laymen's Activities Departments; by encouraging the pulpit presentation of the message; by circulation of literature, promotion of Stewardship reading courses and study classes and use of stereopticon lectures; by training conferences led by this department's own trained field secretaries.

The Missionary Education Department prepared graded textbooks, reading books, pictures, and stories for children, material for Sunday schools, for pageants and dramatics. It prepared a graded program of Missionary Education for the church school, a handbook for superintendents, teachers, and missionary committees, and supplementary matter for the Sunday evening and mid-week use of pastors, of young people in their evening meetings, and of women.

There is a conscious feeling among religious business men that united action is alone adequate to cope with the materialism which threatens to destroy America. The present time must be appraised in terms of religious faith and living. Each man's responsibility for facing the whole task must be emphasized and the unchurched community must be reached.

The Laymen's Activities Department of the Interchurch Movement was to co-operate with every other department and present the message of the movement to ali bodies of laymen, such as chambers of commerce, clubs, regular and special conventions, labor unions, manufacturers' associations, and group conferences.

INDUSTRIAL RELATIONS AND THE INTERCHURCH

The problems growing out of industrial relationships are universal in their scope and interest. Intelligent and conscientious people are convinced that there is injustice in our present system, and that much of the distress and unrest which results may be cured by the application of the principles of Jesus. Upon such business men rests heavily the responsibility of initiating action.

The problems of housing, women in industry, minimum standard of living, agricultural labor, racial relations, child labor, free speech and loyalty, participation of labor in management, co-operative societies, and the immigrant in industry can no longer be ignored by the church. Intelligent and sympathetic interest in their solution will go far toward making the church the power that it should be in every community.

The world is surely getting better. Not so many generations ago the church leaders were burning one another at the stake and imprisoning men for disagreeing with those who were temporarily in power. Now all has changed. Co-operation has taken the place of persecution, although this co-operation is yet in its infancy. Whichever creed will survive cannot now be foretold; but it certainly will be a creed which stands for co-operation even among those who do not agree on all points.

As stated, the Interchurch Movement has even

interested men and women who are not yet attracted to any especial church. These persons are a very interesting group. It has been very profitable to talk with these "outsiders" to see how they are thinking and what they believe, because, strange to say, they unconsciously have their creeds as well as the devoted churchman. These people have been asked four questions, viz.:

1. How should the religious business man earn?
2. How should the religious business man live?
3. How should the religious business man invest?
4. How should the religious business man give?

The following answers will be found of interest. The first question is:

HOW SHOULD THE RELIGIOUS BUSINESS MAN EARN?

The answer is:

> "He will not be in business primarily for profit. Our only excuse for being in business is to render service. Hence, we will be in a business in which—considering both the needs of the people and our own capabilities—we can perform the best service. To illustrate: The truly religious man can farm, manufacture, transport, or sell anything which makes people healthier, happier, or more prosperous. But to enter some other line simply to get more money would be a sin. Furthermore, he will be very careful to deal honestly in all things and never permit the end to justify the means.
>
> "In view of the above, it is questionable whether the religious business man should employ or even become associated with those who

> have no religion. The world will never take you seriously until you let your religion determine the spending of your money, the selection of your workers, and your general conduct of business. So long as you will buy and employ in the cheapest market, irrespective of the religion of the seller of goods or services, your religion will never be taken seriously."

The answer to the second question is even more interesting considering that it represents the feeling of men outside the established churches. The question is:

HOW SHOULD THE RELIGIOUS BUSINESS MAN LIVE?

The answer is:

> "He should live in a healthful way, and so that he can work efficiently. To illustrate, he should use a sleeping porch, enjoy one or more bathrooms, and own an automobile! *But the home should be small and inconspicuous, no larger than the average house in the community; the automobile should not be of the luxury type; while much simpler food should be served and plainer clothes be worn than is customary with most well-to-do people.*
>
> "He will expend nothing for show, except as it beautifies the community. He will seek to hide his wealth, and—so far as it will not reduce his efficiency—will try to have only what ALL in the community could have were they willing to think, work, and save. *This probably would eliminate household servants except where needed for the sick and aged."*

Now for the third question:

HOW SHOULD THE RELIGIOUS BUSINESS MAN INVEST?

This is the answer:

"Thrift is a fundamental religious virtue, as well as a basis of civilization. Our wealth is not our own to do with as we wish. We hold it simply as trustees. We should spend as little as possible on ourselves and invest the balance in enterprises which will tend to make people healthier, happier, and more prosperous. State, city, and town bonds, such as are issued for building water works, sewerage plants, good roads, etc., are an ideal investment for a Christian. Assuming that one is in a useful business enterprise, an investment in one's own business or in another similar business is justified. Service may also be performed by buying during panics and selling during boom times.

"The truly religious will not invest money in enterprises simply for profit; nor in companies controlled by unprincipled men. When the Federal, State, and City Governments become truly honest and efficient, it may be best to have the control of this capital in the public hands, especially as it descends from one generation to another. But until that time comes, the people will be better off with private control, and even then should be as well off under private control. Hence there is no reason evident to-day why the religious business man should become interested in Socialism or other communistic movements."

The final question is:

HOW SHOULD THE RELIGIOUS BUSINESS MAN GIVE?

Here is the answer:

"This is the most difficult question of all. Jesus was plainly an individualist. Public charities never appealed to Him. His theory was that if we would deal justly and kindly with our 'neighbor,' there would be no reason for charities to exist. He specifically frowned on all public giving as harmful to both interests. To the extent that charities are necessary, He apparently would prefer them to be operated by the church, rather than by the state or by trustees. Therefore the following rules may be helpful:

"1. Give personally and only to those who you know will use the money better than if spent or invested by you. This means that we should be most generous with our employes and neighbors.

"2. Give generously to and through the churches in which you take an active part and whose principles and purposes you know.

"3. Give elsewhere sparingly, making sure that the money would not do more good if used to purchase labor and materials for permanent Federal, State, and City improvements."

INTERCHURCH AND LEGISLATION

The above is a suggested personal program. The leaders of the Interchurch Movement were in no way responsible therefor. Likewise, the Interchurch Movement had

no legislative program. But here again many workers who were much interested in the Interchurch, have a legislative program. It really was first prepared before the Interchurch Movement was fully under way by Thomas Nixon Carver, of Harvard University, although the present form is somewhat different from that originally submitted by him.

Five direct means of action have been suggested. These are as follows:

1. *Redistribute unearned wealth.*
   - (a) By increased taxation of land values.
   - (b) By graduated inheritance taxes.
   - (c) By control of monopoly prices.
2. *Redistribute human talent.*

   By increasing the supply of the higher or scarcer forms of talent.
   - (a) Vocational education, especially for the training of producers.
   - (b) Cutting off incomes which support capable men in idleness, thus increasing the supply of active talent, cf., a, b, and c, under 1.

   By decreasing the lower or more abundant forms of labor power.
   - (a) Restriction of immigration.
   - (b) Restriction of marriage.
     - (1) Elimination of defectives.
     - (2) Requirement of minimum standard income.
   - (c) Minimum wage law.
   - (d) Fixing building standards for dwellings.
3. *Increase of material equipment.*

   By increasing the available supply of land.

By increasing the supply of capital.

(a) Thrift *versus* luxury.
(b) Savings institutions.
(c) Safety of investments.
(d) "Blue sky" laws.

4. *Create sound public opinion and moral standards among the capable.*

By the ideas:

(a) That leisure is disgraceful;
(b) That the productive life is the religious and moral life;
(c) That wealth is a tool rather than a means of gratification;
(d) That the possession of wealth conveys no license for luxury or leisure;
(e) That government is a means, not an end.

By developing better professional standards among business men.

5. *Discourage vicious and demoralizing developments of public opinion, such as:*

1. The cult of incompetence and self-pity.
2. The gospel of covetousness, or the jealousy of success.
3. The worship of the almighty ballot and the almighty dollar.

CHAPTER XI

THE GREAT OPPORTUNITY FOR RELIGION IN INDUSTRY

THE writer is an optimist even if a statistician. He is sure that the world is growing better. There are ups and downs like the waves of the ocean; but the great broad trend is upward. The truth is that to-day more things seem wrong to us than in years gone by. Our consciences have been quickened. What we took for granted once now seems an injustice. This is especially true in law, politics, and international affairs.

Where once our rulers were consciously self-seeking, without regard to justice or humanity, they are now merely rudderless, without knowledge of how to turn. They no longer do wrong from viciousness; their mistakes are due to ignorance and indifference. Some are even hungering for the light. The great opportunity of the church is to supply this light and show the people the true way out. Both the conservatives and radicals are honest in their own sight; and under present conditions the nation needs both.

SOURCES OF POWER

Religion has provided the real sources of power and influence. The old aristocratic families of Europe date back to some one who was especially brave or virtuous. The aristocratic families of America are "Sons" and "Daughters" of the Revolutionists. Ruling families and classes have had their beginnings in pioneering or in

revolution. The ancestors to whom the family or class owes its position deserved their power. They earned their position as leaders. The harm came when their wealth or power descended to children who lacked the courage, self-sacrifice, and ability of their elders.

We have several times referred to the fact that it is only three or four generations from shirt sleeves to shirt sleeves. Do not think by this that such reverses are necessary? Power, courage, and even wealth need not be corrupting. The difficulty is that after getting these things the family or class "kicks down the ladder by which it has climbed up"; that is, they forget their religion. They trust their power, their armaments, or their wealth instead of their God. In this connection let me quote from Charles Ferguson in his book: "The Revolution Absolute":*

> "Jesus is the pivotal personality of the ages because He pioneered the way of escape from the morbid intellectualism that had complete possession of the world of His day. He was crucified because He was alone in the world and had declared war against it. He strove mightily not to be alone. He did not intend to be a victim—nor refuse to be. His intolerable offense was His awful realism—His emphasis of the preciousness of incarnate life. He insisted, in the teeth of the scribes and doctors—and of Socrates, Plato and Aristotle—that the fine thing to do with the mind is to enflesh it—to spend its force upon living stuff and substance.
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> "To think of Jesus as a proletarian reformer, champion of the poor, striving to broaden down

*Dodd, Mead & Co.

the social law to the level of the disinherited, is to blunt the point of His world-transforming enterprise. He undertook to normalize society, to deliver it from its inherent deadlock—by cancelling out the legal fictions that support the arbitrary power of incompetents. He set out to establish on a basis of social authority the intrinsic and self-vindicating strength of the same.

"Jesus knew that it had been provided in the ground-plan of the world that people who live by their legal privileges, in aloofness from the life-struggle, shall decline in intelligence and personal force. To say that the servant shall rule at length is to prophesy in terms of science. It amounts merely to saying that the strong shall rule at length. It was possible in either of two ways to bring into the light of universal acknowledgement the truth that *service is stronger than privilege,* and that *goodness and power are in the ground-plan of nature one and the same thing.* The way of the Church was that *Goodness should go forth into the world proclaiming its right of dominion* and summoning the free wills of men to the conquest of the Kingdom.

"The discrepancy is first revealed in the yawning of an unbridgable chasm between 'labor' and 'capital'—between those who live by the natural law of physical function and those who depend for their existence upon the validation of conventional claims. The world will be delivered at last from the immemorial deadlock between idealism and enterprise; the creative

> imagination will master the machines in the service of art, and of a finer civility than we have known. War will come to an end—quite incidentally and as a matter of course—with the rise of a great religious people emotionally devoted to the creative process and therefore sovereign in the realm of chemical and physical force. Such a people will hold the hegemony of a universal alliance—by the diffusion of its goodness and by the compulsion of its power."

RELIGION VS. POLITICS

There is a common notion that the Radicals in politics are those trying to get what they now do not possess and that the Conservatives are those trying to hold on to what they already have. The truth is that both groups are probably equally selfish, and both are equally active. The Radicals think they can get more by making a change and the Conservatives think they can get more by keeping things as they are. They both, however, are struggling over a redivision of what is already produced. Politics might even be defined as a scramble for the fruits of democracy.

Religion, on the other hand, gives little consideration to what is already produced and directs the world's attention to the need and duty of producing more. Permit me again to quote from Ferguson:

> "The mutual exploitation of classes and nations has been the most constant factor of history—simply because no class or nation has, up to this time, had wisdom and understanding enough to turn the passion of its desire directly

upon the infinite stores of value that art and science can unlock. *Men have stolen each other's clothes and bread, under warrant of legal sophistications and the morbid moralities of war, because they had not sense enough to mass their forces for the exploitation of chemistry and physics. There are lush fields and glittering palaces hidden in unexploited nature and in the fallows of the mind under the briers of ancient fears and frauds. Up to this moment there has never on earth existed such a thing as a class or a social system organized for the purpose of PRODUCING wealth.* The motive of class interest and the emphasis of social law have left the creative process on one side, to shift as best it might, while the struggle went on for the *control of the product.* We shall escape from poverty and war at a point a little beyond the moment when the *production of wealth* becomes the direct aim of some political party. On the other hand, the world will continue to waste its strength under the inexorable political law of exploitation, until we escape from the illusion that men can act in masses for purely ideal or metaphysical ends."

The church's great opportunity is in becoming this "political" party, so to speak. This does not mean a material church. The "institutional" church, with its reading rooms, shower baths, and movie theater, has been tried and has failed. The church must remain spiritual and continually keep Jesus and the miraculous in the foreground. Whenever the church substitutes anything for spirituality, its power is gone. But it can direct its people

toward great big things as well as little things. Its preachers could get behind a powerful co-operative merchandising organization as well as endorse a toy church fair. The churches can as well get the vision of developing water power, sewering cities, and building roads as of cleaning up their own little grounds.

Religion was most powerful when it visualized the great political and industrial movements. The Reformation was really a political revolution for which the church, led by Luther, supplied the spiritual vitality. The Pilgrims' settlement of America was economic in origin but spiritual in impulse. Perhaps another illustration of the coming church is the system followed by the Franciscan monks in their development of California. Considering their lack of knowledge and isolation, their results were most astounding. They were a group of ignorant and wandering preachers, but they thought and did big things. They expressed their spirituality in architecture, irrigation canals, and agricultural development. Were the churches of to-day using their knowledge and opportunity to the extent that they should, poverty would no longer exist and the masses of our nation would be truly healthy, happy, and prosperous.

SHRINES VS. FACTORIES

In the new day the church will cease building shrines of stone. As the church blazed the way for schools and hospitals, it will blaze the trail for a new business system. It will build beautiful factories and plan new cities. It will both conserve and develop the nation's greatest resources. The church will operate model mines, model factories, and model farms. The great experiment stations and laboratories will be backed by the church.

The church will not be interested in these things because it wants to be rich. It will hate riches unless all can share them. The church will be interested in these things because they are the means by which people become healthy, happy, and prosperous. As up-to-date churches now have their nurses, so then they will have their artists and engineers.

It is quite impossible to understand the nature of the church if one persists in thinking of it as one of the institutions of society. Its true character does not appear until it begins to be thought of as a great spiritual force —the generator of property and power, and the nourishing mother of the only kind of law that can possibly conquer the feuds of race and class and prevail over wide areas. The great war would not have taken place had the church retained its original character as *creator* rather than *creature* of social law. The people of England, France, and the United States must now—on peril of the submergence of Western culture—put aside their traditionary politics and grasp the truth that religion holds the only solution for the world's troubles.

SOCIALISM VS. THE CHURCH

The present system of government is breaking down. Monarchies are crumbling, while democracies are unable to carry the load. Hence we see the great growth of Socialism, Bolshevism, I. W. W.ism, and other new forms of government. The arrest, deportation, and persecution of these mistaken people will not remedy the situation. No one should know this better than the students of church history. The persecution which the church itself suffered and survived should prevent it from inflicting such trouble upon others. The fact is that our

present rulers have failed to solve the problems of the day, and the masses in their ignorance are turning to the Socialistic cults.

Many of the Socialists are honest and conscientious. The need is to convert them rather than make them more bitter. Men cannot be converted by abuse. Men can be converted only by appealing to their hearts and their intellects. With many people Socialism is a form of religion. Like some other dangerous beliefs, the effect of preaching it is often harmful. There are ten reasons why the preaching of Socialism is harmful.

(1) Socialism directs people's minds from the production of wealth to rather the division of wealth. The fact that there is only enough already produced to keep civilization going a few months, shows that this is a very dangerous doctrine.

(2) Socialism sets class against class, although the solution of our industrial problems will come about only through co-operation.

(3) Socialism directs the thought of the people to the *symptoms* of the disease instead of the *cause*.

(4) Socialism gives the underworld a dose of morphia to keep it feeling good when it really needs a surgical operation.

(5) Socialism tries to set aside the law of supply and demand which always has determined, which does, and which always will determine production and prices.

(6) Socialism gives a wrong reason for government ownership. The government should engage only in such activities and pass such laws as are necessary to give the individual the fullest opportunity for self-determination. To the extent that government ownership can give

man more freedom of expression, to that extent government ownership should be encouraged; but when government ownership tends to repress individual initiative and development, it loses its effectiveness.

(7) Socialism sets aside the only known method of selecting the fittest. Socialism tends to substitute votes for efficiency. Socialism would operate a horse-race by walking the horses back and forth in front of the grandstand and then would determine the winner by voting instead of by racing the horses.

(8) Socialism discourages thrift. Capital is only stored-up wages. The only permanent way that men can create work for themselves is by investing their money rather than by spending it. The world needs more capital instead of less capital.

(9) Socialism stands for the *pig-trough* philosophy rather than for the *work-bench* philosophy. It may be Christian in its conception, but it is pagan in its operation.

(10) Socialism talks about the *rights* of people instead of the *duties* of people. The great need to-day is to preach duty and responsibility.

The Socialist program aims at approximate equalization of income and the abolition of competition in the struggle for life. Is this desirable, even if attainable? The real producing force is enterprise. This consists of planning, initiating, controlling the process, and assuming responsibility for the result. Can this factor "enterprise" be induced to function to the love of workmanship or to devotion to the group, except it has the motive of either private profit or religion?

Socialism is a splendid structure without a power plant. There are but two known sources of human power.

These are personal profit and religion. The present system of government and business is based upon the personal-profit plan. This system has failed. The great opportunity before the church is to present and operate a system based upon religion. All absolute rights of persons and property are being swept away. Vested interests are to be reconceived in terms of service. The teachings of Jesus are to become the laws of finance, industry, and commerce. Shall the church lead or follow in this movement? Let me quote again:

> "Because of our stubborn misunderstanding of the process whereby the control of credit, commerce, and the organs of intelligence is being transferred from unsocial centers to centers of social responsibility, there is danger of great damage to the legitimate claims of those who have invested their money and their moral and mental faith in the old order. Such is the warning that should be read in the present state of the securities market. *We should make haste to transform our low-powered productive system, now overburdened with investors' claims, into a high-powered system that can sustain them.* If we refuse to cancel the bad system we must cancel the claims that it is unable to bear. We shall enter into the new order without the gravest travail if we succeed in effecting the change before the honest debts of the old order have been written ruthlessly off the books. The latent powers of organized art and science are practically infinite, and in their religious development they will prove to be irresistible. The

> spirit of the university, turning its back upon the cloister and taking tools and weapons in its hands, will be revealed as the strong mother of the race, to whom proud dynasties and rebellious mobs are only as little children."

It appears that religion is intrinsically stronger than politics, because it deals immediately with the forces of nature and of life, while politics must deal with these things at second hand—unless, indeed, we can content ourselves with martial law.

Why were the business communities of England, France, and the United States willing—even eager—to suspend their customary constitution and by-laws "until the end of the war"? Because they knew in their hearts that the administration of elemental forces on a private-profit basis is a most wasteful and enfeebling method of social control.

America is the motherland of big business because it is the land where the power of the old politics—the politics that does not concern itself to produce goods but only to divide them—has had the narrowest constitutional restriction. When Mr. Sabin, President of the Guaranty Trust Company, said to the bankers' convention at Atlantic City that the credit power of business communities ought to be pooled, and administered on a basis of financial priority in favor of the concerns that best serve the commonwealth, he uncovered to the light of day the church's great opportunity. But alas! the suggestion was offered only as a "war measure," and the tone was that of a patriotic citizen ready to do extraordinary things for his country.

We have never really given our minds to the produc-

tion of goods. On Sundays we talk *service* in our churches; but on the other six days we talk only *profits* at our farms, factories, and stores. Our present system is not created for the production of goods, but only for the securing of profits. Jesus anticipated this and warned against it. Now we see clearly that the "production-for-profit" system has failed, and for it must be substituted the "production-for-service" system founded by Jesus, and of which the church is trustee.

THE POSITION OF INVESTORS

"A sufficient reason why the financial underwriting process will not in the future be worked merely to pile up overhead charges upon the general working plant in order to increase the incomes of investors is that the interest of investors cannot any longer be served in that way. As things stand, all securities have been made insecure because of the enormous bulk of fixed charges that the war has laid upon the industrial organization. It will be necessary vastly to increase the productive power of industry—if only to validate the securities. We have our choice; we can scale down the existing vested claims, or else produce a better and stronger system that will be able to sustain them. The financial agents who have been accustomed to represent the interests of organized ownership ought, of their own motion and for the protection of investors, to be eager to turn over the initiative of enterprise into the hands of industrial engineers and professional organizers of industry.

"Washington and Wall Street have been at war for a generation. Both sides were right, and both were wrong. Washington was right in insisting that business must have a public purpose; but wrong in supposing that such a purpose can be imposed by the police. Wall Street was right in its struggle for liberty, but intolerably wrong in its bias for the leisure class, and its absorption in what the blurting English law calls 'Unearned incomes.' The social sovereignty of business has three terms that correspond in a general way with legislative, executive, and judicial offices. These are, first, control of the organs of information—for the appraisal of resources, opportunities, and events; second, administration of credit—for the appraisal of persons and projects; third, command of the market—for the appraisal of goods."

A church leading these three powers with a single eye to the mobilization of productive forces could, in a matter of months, quadruple the economic energy of the United States, and then go on to higher altitudes. Thus empowered, America could dictate the terms of a universal and permanent peace, because of its evident strength in spirituality and tools. This does not mean that the church should operate newspapers, banks, and markets; but that it should direct their policies.

It is a great mistake to measure the productivity of a nation or group by the census figures of a statistician. The world will never be saved by statistics. A thousand

men filled with the spirit of religion would produce more than a hundred thousand without such a spirit. Many bankers still think that a community's capital consists only of the sum of its existing physical property; but they are making a great mistake. They forget that even modern finance is based primarily upon spiritual and creative forces rather than upon physical structures or existing goods. Factories are only liabilities when idle, and goods are of no use except there are buyers. The truly great bankers are those who can select the right collateral. Next to the preacher, the banker has the greatest opportunity of any one in the community to direct enterprise along worth-while lines. Credit administration is a great responsibility. For banks to descend to only merchandising propositions is a great mistake.

If a group of men had enough energy, science, and social understanding to create a commanding organ of intelligence—a news service that should be generally accepted as authoritative—no opposing group of financiers could stand against them; the power of finance and commerce would pass into their hands. Or if the whole purchasing power of a community could be organized and vested in representative persons, they would control also the press and the banks. One should infer from such consideration that the three powers are normally concentric, that they are the natural components of the government of the working world, just as executive, legislative, and judiciary constitute another kind of government. The belief in the strength of a socially incompetent financial power is erroneous because of the falsity of its initial assumption that ownership of capital goods is the controlling factor in finance and industry. *The controlling factor is organized productive power. The financier*

rules, not because he is the trustee of those who own goods, but because he is permitted to act for those who own productive power. There is no reason why industrial engineers and those who are adepts in marshalling men for the conquest of materials should not cast off the yoke of organized ownership—as men walk out of prison when the doors are open. The passing of administrative control from the agents of those who would live by their past to the agents of those whose hands are actually upon the levers, has now become a pressing and imperative necessity.

Let us keep away from civil service and bureaucracy of every nature. The strength of our nation is not in the obedient man. Social unrest is a good sign. To be without it would mean stagnation and deterioration. The future lies with the men and women who will not do what they are told, but will do more and better. The solution of our problems will come about not through protection, but through production; not through fear, but through faith; not through establishments, but through mobilization; not through legislation, but through religion.

Under the pressure of war, all the nations learned that the control of credit, commerce, and the news service were legitimate social powers, yet needing a socialization that is in harmony with the teachings of Jesus. Thus, taught by the world's travail, the individual is prepared to understand that there need be no wealth that is not capital, and that "all expenditure that does not nourish the creative spirit and further the creative process is a waste not merely of goods, but of life. He becomes content with the income that belongs to the rank of his office. The question of profits becomes an impertinence. In the

world of modern business, men *care for profits only because the system in its present state would exclude them from power if they did not.*"

In bringing about these changes the church must insist that those who have the spiritual vision shall control rather than those who have inherited the property. The church must eliminate the injustices of the present proxy system and the mistakes of absentee ownership. The church must insist that the agents of wealth shall sit at the foot of the directors' table and that the engineers who produce that wealth shall sit at the head. The church must insist that its principles shall rule the banks, the markets, and the disseminators of news.

There would of course be no labor problem in a community governed by the teachings of Jesus, and if we made the incomes of leisure truly the reward of saving and abstinence as they pretend to be. Moreover, such policies would avoid the industrial and business panics, prostrations, and disasters. The great leaders of the church have, consciously or unconsciously, brought us where we are to-day. All the good things which we have to-day we owe directly or indirectly to the church. It has been the selfishness of men which has kept the world poor in material goods.

While reformers cry for a redistribution of goods, the fact remains that no nation has ever yet produced enough physical goods to feed, clothe, and house the whole of its population properly. Some say to-day that we have solved the problem of production, but not the problem of distribution. That is not true, as we consume year by year practically all we produce. Certainly the excesses of the rich would not nearly supply what the poor lack.

Nations have been organized to fight, to enforce

justice, and to give equal opportunity; but never has a nation been organized to pray and serve. There is no need of organizing a new nation. America is plastic enough for the church to work upon. But there is need of reorganizing the present America along such economic lines of service as true religion demands.

CHAPTER XII

HOW WE ALL COULD HAVE MUCH MORE THAN WE HAVE TO-DAY

THE people of America are working at about 20 per cent. efficiency. Yet all could have five times what they now have if they were filled with the spirit of religion. Over 80 per cent. of the people of our country give little attention to increasing production or improving the means of distribution. They are looking for a certain rate of dividend or a certain rate of wages. Neither investor nor wage worker is giving much thought to what can be purchased with this standard dividend or wage. If a certain stock is paying 6 per cent., the investor is satisfied, even though his income will purchase only half what it purchased formerly. The wage earner thinks he is securing a victory when he obtains an increase in wages, even though the new wage will not purchase any more than did the old wage.

The people of this country are losing sight of the greatest and most important factor; namely, the value of service. All are giving little thought to the so-called third party, the consumer, which party is really both capital and labor combined. Yet the ultimate value of any wage or dividend depends upon what that wage or dividend is worth to us as consumers. In order to benefit ourselves, we must first benefit the other fellow. Profit is simply a reaction from service.

The American people thus far have been trying to progress by turning the Sermon on the Mount upside

down and backside foremost. We have been ignoring the consumers and hence we have been ignoring ourselves. We all must learn that each can ultimately help himself only as both co-operate to help the community as a whole. As we co-operate to help the community, a reaction will come which will truly help us. Nature makes no distinction in distributing her rewards and punishments.

In this chapter a few things will be mentioned which might happen if there were a real fusion of religion and business. What we have to-day, beyond what our ancestors had a hundred years ago, is due not to labor unions or trusts, not to tariffs or other protections, but to improved methods of producing and distributing the necessities and comforts of life. Neither capital nor labor by itself has done this. It has come about through religion,—mutual co-operation in the service of all.

Manual labor is necessary, but manual labor alone is entitled to very little credit for the homes, clothing, food, and comforts of to-day. The spirit of service as exhibited in invention, initiative, imagination and courage have given us these things. It is because we—as investors and workers—have almost lost this spirit that we are not getting more to-day. If ever we wake up and realize this fact, then we all should have five times the comforts and necessities that we have to-day. A few illustrations of things which experts state are entirely possible may be of interest. These things will come about when the church awakens to its opportunity.

TWENTY ILLUSTRATIONS

1. *Clothes could be as cheap as books.* There is no reason why the suits for both men and women could not

be manufactured as quickly as newspapers if manufacturers and consumers would co-operate to standardize their requirements. Then Henry A. Wise-Wood could do for the clothing industry what he has done for the printing industry. Then a good suit of clothes, or a good dress, could be purchased for a few dollars, while underclothes should sell for about the present cost of laundering. Then every one could both have more clothes and get them at less expense, patterned by the world's best designers.

2. *Garden weeds could be entirely abolished if land owners would only co-operate to destroy them before they go to seed.* Statistics show that more energy is expended to-day in killing weeds than in any other one thing. There are great quantities of land available for agricultural purposes and seed is very inexpensive. The main reason why food products are so high is because of the manual labor involved in fighting weeds and insects. There is no reason why an agricultural section cannot be entirely freed of these things as the Panama Canal Zone has been freed from mosquitoes. Do you ever think of the reason why the things we want to raise require such care and the weeds seem to grow of themselves? In most cases the reason is that we pick the flower or fruit of the good things, so they cannot seed themselves, while we let the weeds go to seed. Co-operating to eliminate the weeds would not only greatly reduce the labor involved in agricultural work, but would also save the goodness of the ground for edible vegetables. With proper and scientific treatment of the soil, such work should easily reduce the first cost of food products 80 per cent.

Some day man will convert the sun's power to his

own uses; plants will be grown so that they will taste exactly as the grower desires them to taste. Potatoes can be made to acquire the taste of canteloupes and carrots to approximate pomegranates. Some one has said: "When people are truly religious it should be possible to fill the Desert of Sahara with plant life, so that the nations of the earth could get a menu from soup to nuts, with a bottle of wine thrown in, at less than the cost of a ham sandwich."

3. *Electricity could be generated directly from the tides of the ocean.* All our food should be cooked, our houses should be heated, and most labor should be done, even in the poorest of homes, by electricity. To-day electricity is a luxury because by the present roundabout method of manufacture and distribution, 80 per cent. of the coal's heat goes up the chimney and is wasted, while the efficiency of our present water-power plants is not much better. Experts state that some time improved methods of manufacture and distribution will enable us to have five times the quantity of electricity which we now have for the same amount of money. Think how this would save work in households, stores, and factories. Perhaps this will come about through the harnessing of the tides. Not only is the ocean a great source of power, but also of chemical wealth. We climb mountains and dig great holes in the earth to obtain chemicals which are washing our shores every moment of the day. The power and wealth of the sea, which covers three-quarters of the globe and is now almost wholly unused, should be utilized.

4. *Man would live much longer than he does* if he would think of others as himself. Statistics show that there is no physiological reason why the useful years of

the average man should not be double what they are to-day. We wrongly take it for granted that when a person reaches a certain age his useful days are over. The reason why we do not live longer is not so much because we do not take care of ourselves as because we do not co-operate to help the other fellow. One is astounded when studying statistics to see the tremendous waste which comes from needless accident and disease.

Not only is this a direct waste, but also an indirect waste. I refer to the fact that the inefficiency and lack of ambition exhibited by 80 per cent. of the people is due to unsound physical condition. The Creator intended that we all should be well. Nature is doing all she can to keep us healthy. Some day we shall co-operate with Nature and with one another and be healthy. Some remarkable studies along this line are now being made by one of the Rockefeller Foundations.

5. *Great developments will take place in the study and control of climatic changes.* To-day men burn coal in winter to keep warm and then burn coal in summer to keep cool. It is true that an infinitesimal amount of cold is to-day stored during the winter in the form of ice for use in summer. Remarkable results may be possible in better distributing the different qualities of climate. Scientists state that the heat of the tropics will some day be used to warm the northern countries, and both sections will be made much more comfortable and productive at all times of the year. To-day different sections co-operate to foretell climatic changes. Our descendants will be able to utilize and perhaps control climatic changes. A religious treatment of the forests not only would insure a supply for our children, but would protect our streams and perhaps influence the rainfall.

6. *Chemical research probably offers the greatest opportunity of any kind of scientific work to-day.* Every tree in the forests, the soil in our yard, the air that we breathe—all these things contain properties of immense value and wonderful possibilities. Some day we shall unlock these storehouses. Radium sells to-day for thousands of dollars an ounce. A century hence radium may be as cheap as sodium. A hundred years ago who would have thought that from coal tar could be made the most beautiful dyes of every conceivable color, or that from common clay could be made aluminum, the lightest of metals? We think wonderful things have been done in chemistry, and yet hardly a beginning has yet been made. In Brazil there are over four hundred species of trees and shrubs of which no one knows the names. Any one of these may have properties as wonderful as the rubber tree or the sugar cane.

Rubber, for instance, should sell very much cheaper than it does. The present method of securing rubber is simply temporary. Some day rubber will be raised as an annual crop, developed from something like the milk weed. Then our floors could be of rubber, our sidewalks could be of rubber, and even our streets could be of rubber. Think of the tremendous waste which occurs through rust. Some day rust will be a thing of the past, like cholera, or smallpox. It makes one tingle to think of the comforts within our reach if we would only become actuated by the spirit of religion.

7. *The effects of color should be used to a much greater extent.* We could make this world very beautiful with little effort or expense if we only would. One hundred years from now no one man will want to paint his house yellow and another man paint his adjoining house red.

The possibilities of color are to-day recognized by only a few people. Color, architecture, and music have vast potentialities that only religion can unlock. From a beauty point of view, no one will dispute that our cities, homes, and very persons are less than 20 per cent. efficient, and that this is primarily due to our lack of religion. Our cities are to-day where industry was when nails were made by hand and when matches were unknown.

8. *The production of nuts will be increased a hundredfold.* Why does corn sell for a dollar a bushel and nuts for ten dollars a bushel, when an acre of land will bear more nuts than corn? The reason is that our ancestors, when they came to this country, were in a hurry for a crop. They had not the patience to wait and raise nuts. They raised something which would give them a crop in the shortest period of time, and that was corn. We have been blindly following them. Some day religion will free us from this custom. Then nuts will become a great staple article of food, increasing the health and efficiency of the people at a greatly reduced cost. Moreover, as nuts are substituted for meats, the health of all may be greatly improved.

How many of us select our food in accordance with its strength and brain-producing elements? Our food conditions to-day are where the transportation conditions were in the days of the ox-cart. We eat our eggs instead of letting them hatch and become hens; we kill our calves instead of letting them grow to maturity; we insist on eating lamb and then wonder why wool costs so much more than it used to. What manufacturer would think of selling, continually destroying, or consuming his producing machinery? Yet, owing to lack of regard for

others, this is what we are doing all the time with our domestic animals.

9. *Eighty per cent. of the loss which comes from decay could be abolished if we would be careful to save.* One reason why meats, vegetables, fruits, etc., are so high is because of the great waste of what is unused. Much of this decay could be entirely done away with. Dried fruits and vegetables could be used to a far greater extent, while canning is simply in its infancy. Laziness and ignorance, with a lack of regard for others, is at the bottom of most spoiled food, sour milk, and other waste.

10. *The real power of public opinion is almost dormant, owing to our lack of religion.* A very small body of men with united religious effort could outweigh the wishes of a hundred million people. The great mass of people do not want to continue poor and inefficient, as at present. One per cent. of the people—filled with religion—could control the wishes of the remaining 99 per cent., if the latter were unorganized or unable to create and use public opinion.

11. But in order for each of us to have five times what we have to-day, *there must be a change in the system of distributing goods.* The little specialty store must go the way of the stagecoach. The chain store has the economic possibilities of the steam engine or the telephone. It is based on the saving that comes from co-operative buying and management. Co-operative stores are on the increase and should be encouraged. If stores were open only three hours a day instead of nine, they could sell just as many goods as they do to-day. It would simply necessitate that people should buy in greater quantities and that goods should be more standardized. There are a few things,

like coal for the furnace, that households buy economically by ordering a season's supply delivered at one time. Flour, sugar, and especially all forms of canned or package goods should be bought in the same way. The housewife should co-operate with the merchant in stocking her house with food, linen, and other supplies.

12. *Heat and light present great fields for research.* Reference has already been made to the great possibilities of radium. The energy of sunlight can in some way be utilized and stored. The present tremendous waste through generating heat in order to produce light will some day be overcome. What Nature is doing through the little firefly and the great Northern Lights, men should do. In this there would be a tremendous saving in power and discomfort. Cold light is sure to be used some day in every household.

13. *When religion becomes a real part of life, there will be new relations between employers and employes.* These new relations alone should increase production greatly. Various plans already exist. Some provide for giving the employes a share in both the management and profits, while others provide only for dividing the profits with the employes. All of these plans, however, are mechanical. They lack religion. When religion enters the factory and the hearts of the employer and his wage workers, the work will be better done, waste will be eliminated, fewer tools will be lost or broken, and the cost of manufacture will be greatly reduced. The machinery of our mills has been nearly perfected. The next great series of inventions will be in connection with developing real co-operation among employers, employes, and the trade. Only when religion enters industry will the great waste which comes from strikes and lockouts be elim-

inated. Only through religion will it be possible to do away with the hundreds of thousands of clerks and foremen who are now employed simply to watch the other employes, to prevent loafing, stealing, and poor workmanship.

Religion can also perform a great work in commerce as well as in industry. Competing business men who for years have been abusing one another have learned to respect and even love one another when they have been touched with the Spirit of Jesus. The possibilities of "Co-operative Competition," as it is called, should be studied by every business man. Briefly, such plans are based simply on the teachings of Jesus. They demonstrate that trust reacts as trust, and confidence as confidence; while distrust is always the reaction from distrust and abuse reacts as abuse. Business men who have never succeeded by the cutthroat methods are to-day prospering through co-operative methods. They are finding that it pays to love one's enemies and that the Golden Rule is good business.

14. *A universal language with phonetic spelling offers great possibilities.* To-day we laugh at those who are urging the teaching of esperanto (and the introduction of phonetic spelling) in the schools of all nations. But a universal religion may require a universal language. Then there can be a real League of Nations. After this comes about, the next step will be to eliminate the economic causes of war, pull down the tariffs and other barriers which are so expensive for all, and co-operate in greater production and cheaper distribution.

Phonetic spelling in itself opens wonderful possibilities. A book of six hundred pages when reprinted in phonetic spelling would contain less than five hundred pages.

The man who uses six typewriters would then need only five, and so on. Machines are already invented that will turn the voice into typewritten words as soon as phonetic spelling is adopted. This would at once eliminate the need of shorthand work and many forms of other clerical work. Then it would be necessary only to talk into a machine and the finished product would come out in typewritten form.

15. *Although many are no longer sweeping a floor with an ordinary broom, we still sweep the streets with a street sweeper. Universal cleaning with air suction is coming.* The day is surely coming when we shall pipe our cities with vacuum pipes for cleaning as well as to pipe them for water, sewerage, and gas. Such a system would not only reduce housework greatly, but would make the entire community far more healthy by the destruction of bacteria and the elimination of disease. But the vacuum cleaner is only one of many useful machines which it would well pay the community to provide for its citizens.

16. *The study of bacteria is still in its infancy.* We have learned of a few bad bacteria, but little is being said about good bacteria. The bacilli which cause typhoid fever and tuberculosis have been discovered; but we hear nothing about the bacilli which develop ambition, brains, imagination, and the great constructive forces. Yet why should not men be inoculated to develop mental efficiency as well as physical? Thus far the serum treatment has been in the hands only of the medical fraternity, but why should it not be used by educators as well? May not the present system of education be where medicine was in the days of the Indian doctor? Certainly, no man would dare suggest that the present system of letting the feeble-

minded multiply freely will long continue. At least 50 per cent. of the present poverty could be entirely abolished by such methods.

The cost to the nation of unnecessary death and illness is over two billion dollars annually. Religion would lengthen human efficiency over fifteen years. The most alarming tendency which demands special care and effort on the part of the nation as a whole is the increase of the degenerative diseases. These diseases are due primarily to the fact that men seek money and pleasure rather than God. Religion would mean the removal of our social vices, especially the sex and drug habits.

Religion will make better conditions for women's work and prevent their employment before and after childbirth. We must regulate the age at which children shall be employed. We must make reasonable regulations in regard to all hours of labor and against dangers of dust and poisonous chemicals. We must make regulations for sanitation, and provide inspection of factories, schools, and other public institutions. An important co-operative measure looking toward the accomplishment of all these ends and just now being pushed in this country is health insurance for working people. Proper housing conditions must be provided, with sufficient light and air to insure health, and sufficient room to insure decency. Professor King of the University of Wisconsin shows that something like two-thirds of our population have no wealth except the clothes on their backs and a little furniture and personal belongings, while the major part of the nation's wealth is owned by less than 2 per cent. of the population.

17. *Think how much it would add to the productivity of the world if each one of us were doing the job for*

*which we are best fitted and in which we had a fair opportunity of developing.** Fully 80 per cent. of the people to-day are at their present occupations by mere chance or force of circumstances. Men are not doing their present work because it is the work they like best or can do best. Some day this will all be changed by new systems of education and taxation. This change alone will result in giving us at least double what we get to-day for a dollar. Statistics teach that most of the failures, disappointments, and troubles of life are due to men and women getting into work for which they are unfitted. The hard laws of supply and demand and reward and punishment gradually rectify these errors, but great waste and suffering are caused by the process. For instance, there are 2,250,000 farmers striving for a bare existence on farms of less than fifty acres, while four-fifths of the area of the large holdings is being held out of active service by the 50,000 owners.

Some day men will be selected and trained with the good care which is now given to hogs and cattle. Some day we shall learn that when our neighbor makes a loss, a part of it necessarily comes on us; while our neighbor cannot prosper without our benefiting also. Then we shall be as interested in the welfare of our neighbor's children as in our own. The work now being done in the

* Mrs. Carrie Chapman Catt says that of the millions of pupils entering our grade schools yearly one-half never finish the course, only 5 per cent. enter the high schools, only one-eighth of 1 per cent. go to technical schools, and about four-fifths of 1 per cent. get a college training.

It is reported that one-half of the male wage earners in the United States earn less than $1,200 a year, and that of the eight million women workers, two-thirds receive less than $12 a week and one-half less than $9 a week. On the other hand, there are 5,000 American fortunes yielding $100,000 or more annually and over 100 yielding $1,000,000 or more annually.

lines of vocational guidance, industrial education, and part-time instruction is a step toward this end.

Not only is happiness a great means to an end, from an efficiency point of view, but may it not be an end in itself? Not only should each of us be doing the work in which we would be most happy, but when we are happy in our work, isn't the big problem of life nearly solved? We talk about multiplicity of machinery, steam and water power, miles of track, and fleets of ships, and all these things as if they were ends in themselves. They are simply means to an end. The real end, namely, happiness, is often overlooked.

18. *Standardization still offers great opportunities.* Whenever we buy a standard article, we help every one else to get that article for less money. Whenever we buy some other kind of an article, we compel all others to pay a little more. Owing to the standardization of certain makes of watches, we can buy a good one for a few dollars, which would cost twenty times as much if made to order. Yet when we buy certain furnishings for our houses, we still insist on having things a little different from our neighbors. The different items carried by dry goods, hardware, and other stores could be reduced 80 per cent. by standardization. This would bring about price reduction and improved products. When it comes to large things, such as furniture, houses, ships, and cars, the money which could be saved by standardizing is beyond comprehension.

19. *The force of fashion should be used to reduce cost.* We see every day the powerful forces of habit and fashion. People will throw away a good dress or hat and substitute for it an inferior one merely because the style has changed. A change in style will ruin an

industry. Here the psychological power is seen working every day. We may preach against it and talk against it without avail. Some day, however, a genius will arise who will capitalize the instinct to follow fashion in its present ways and use the same psychic force along constructive lines. Perhaps the only reason why it is being used, as to-day, along destructive lines is because a constructive outlet has not yet been discovered.

20. *Finally, great opportunities exist to make people healthier, happier, and more prosperous by simply steadying business conditions.* As long as there are abnormal booms, there must be abnormal panics; but there is no need whatever for either. As long as people bid up prices to much above their real value, they must later sell at prices much below. A pendulum never comes to equilibrium with an abrupt movement from one side to the center. The material, physical, and spiritual loss to the world from the overwork periods and the no-work periods is tremendous. When machinery and men are idle, the public pays the bills in higher prices later. The common idea that prosperity comes by "giving industry a rest," closing down mills and discharging men, is ridiculous. All this loss can be abolished at any time when we are willing to put religion into our business.

Not only can these hard times periods be eliminated, but such business changes as are desirable can be clearly foretold. Statistics and charts are now available which would enable business to avoid 80 per cent. of its pitfalls if men would only co-operate to do so. Some day this will come about.

People say that the teachings of the "Sermon on the Mount" are not practical. Who knows? Where have they been given a fair trial? Certainly the present system

of ignoring Jesus' teachings has not produced satisfactory results. Look at the conditions of to-day. The dockets of our courts are full of suits, divorces, and troubles of every nature. Conflicts are taking place between capital and labor as if one were the natural enemy of the other. The nations of the world are engaged in combats and misunderstandings.

For generations we have been working by the present short-sighted policy of ignoring true religion. Wouldn't it be worth while as a scientific experiment now to consider the application of such precepts to every-day life? When this is done, most of these other things above mentioned are bound to follow. Jesus' statement as recorded in Matthew, 6th chapter, 33rd verse, was founded on scientific reasoning.

CHAPTER XIII

CAN RELIGION BE SUBSIDIZED?

REPORTS on individuals strongly suggest that, at heart, all normal people have about the same instincts and desires. The difference in people is largely a question of their religious insight and their religious intelligence.

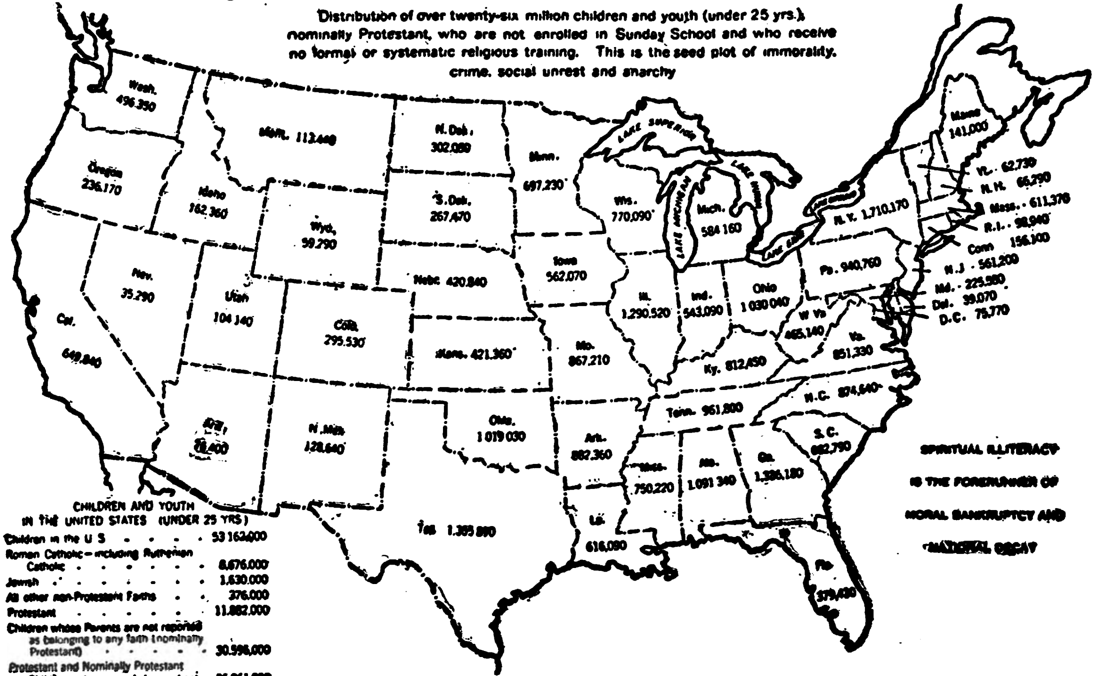
Certain business men think they can be happiest by considering only themselves, without regard to the welfare of others. More intelligent men recognize that their own welfare is very dependent on the welfare of others. The first group are called "selfish" and the latter group are called "unselfish"; but both groups may be actuated by the same motives. The difference lies in the religious intelligence and foresight of the two groups. You do things which seem to others like sacrifice; but the real truth is that you would rather do these things than not.

SUNDAY SCHOOL TEACHING

I was taught when a boy that, as a Christian, I could go to heaven; but no inducement was ever held out to me that it paid on this earth to be good. Whether or not my good Sunday school teachers believed it, I do not know; but they never taught it. Furthermore, when I began the economic study of cause and effect, I felt that much of what had been taught me was both unscientific and unchristian. Then I saw that all normal people are seeking the same end, and that the real need is to get people to realize the means by which this end can

AMERICA'S GREATEST PERIL
THE SPIRITUAL NEGLECT OF CHILDHOOD

Distribution of over twenty-six million children and youth (under 25 yrs.), nominally Protestant, who are not enrolled in Sunday School and who receive no formal or systematic religious training. This is the seed plot of immorality, crime, social unrest and anarchy



SPIRITUAL ILLITERACY IS THE FORERUNNER OF MORAL BANKRUPTCY AND NATIONAL DECAY

CHILDREN AND YOUTH IN THE UNITED STATES (UNDER 25 YRS)

Children in the U S	53,162,000
Roman Catholic—including Ruthenian Catholic	8,676,000
Jewish	1,630,000
All other non-Protestant Faiths	376,000
Protestant	11,882,000
Children whose Parents are not reported as belonging to any faith (nominally Protestant)	30,598,000
Protestant and Nominally Protestant Children not in any religious school	26,861,000

[illegible]

best be attained. Let me now go further by asking: (1) Shouldn't we cease teaching right for right's sake? (2) When the context is given proper consideration, is it not found that Jesus' teachings were distinctly utilitarian? (3) Didn't Jesus urge men *to give,* promising that things might be given to them, "good measure, pressed down, and running over"; *to forgive* in order that they themselves might be forgiven? Take my yoke and carry my burden, urged Jesus. Why? Because "my yoke is easy and my burden is light." An impartial reading of the Scriptures should convince any one that this clearly was Jesus' method of approach. Even when He urged hearers not to worry about food, clothing, and shelter, He made clear that if they would seek first the kingdom of heaven, all the material things would be added unto them.

Years ago, in most of our churches heaven was held up as a reward and hell as a punishment. To-day, when attending church, one hears little of this doctrine. If the old "heaven and hell" doctrine is to be given up, it is very necessary that we offer to the people some substantial inducement for living differently. The church must soon return to the original utilitarian teachings of Jesus. Statistics will convince any one that these are morally, scientifically, and psychologically sound.

Sunday school workers wonder why they are not accomplishing more. The reason is very simple. It is that too many teachers are trying to teach young people something they do not really believe themselves. Teachers wish that they could secure greater co-operation from the parents of the Sunday school children. But how can such help be expected until the children are taught in a way that the parents can conscientiously support? I had a Sunday school class for seventeen years, but gave it up

when business men looked me in the eye, when urging them to have their boys attend, and said:

"Mr. Babson, now, on the level, do you yourself believe what is being taught those children?"

The Sunday school is one of the most valuable institutions existing. Its possibilities are unlimited. Why cannot those of us interested in Sunday schools frankly return to the practical teachings of Jesus? Why cannot we frankly tell children that they are justified in wanting to be happy; but that the important thing is to learn what to do in order to be happiest? Why cannot we acknowledge to the children that they are justified in doing what will make them healthy and independent, and what, in the broad sense, will "pay" best? Then we could devote our energies to teaching that it pays best to recognize the laws of nature and keep well; that it pays best to consider the welfare of our neighbors, competitors, and even our enemies; in short, that it pays best to have religion.

CHURCH VS. COLLEGE

Many fathers ask why is it that the religion which they taught their children does not "stay" after the children leave home for college or work. The reason is that only the religion that "pays" really "stays." This explains why it is very much easier to get young people to join the church before they have attended high school or college or received scientific training. When children are taught to insist on a reason for every statement made by their teachers in history, geography, mathematics, physics, chemistry, and every other science, why should these children be blamed because the old religion does not "stay"? Yet there is much evidence which could be used to teach a religion which would "pay," and thus would

"stay." History is full of proof that the greatest happiness comes from conformity with the laws of God, and that no one class or nation can long prosper except as other classes and nations prosper also. The Golden Rule and Sir Isaac Newton's Law of Equal Reaction are both founded on the same economic truth. A perfectly scientific basis exists for prayer.

Statistics teach that a business man will be happiest by following the teachings of Jesus; statistics teach that the Golden Rule is practical; statistics teach that prayer is a real force with unlimited possibilities; and statistics teach that religion is the greatest of undeveloped resources.

Owing to theological differences, religious teaching has been eliminated from the public schools. As a result, our children are being given great quantities of book learning with little attention given to character building. Yet readers all know that character is much more important than the book learning. As somebody said: "Possessing a lot of paint will not make one a great artist." In the same way, possessing diplomas will not make boys and girls successful men and women. Success is largely a question of character—a question of having the right point of view. Why not stop teaching a medieval theology which we ourselves do not believe and give our children something definite and sound upon which they themselves can build? Instead of ignoring human nature and trying to run counter to it, why not recognize and capitalize it as Jesus did?

INTERNATIONAL AFFAIRS

The need of uniform international statistics caused me, some years ago, to become much interested in international peace movements. It is, however, very evident that,

under present conditions, conflicts between nations are inevitable, and that only by eliminating the economic causes of war can war itself be avoided. Another conclusion becomes more self-evident each day; namely, that the economic causes of war will never be eliminated until people of the nations have a greater religious intelligence and foresight. Furthermore, the economic causes of war will eliminate themselves when men and women return to the Golden Rule, recognizing that the prosperity of each of us depends on the prosperity of all of us.

The political, industrial, and social troubles of to-day suggest that our house is founded on the sands. The church has been content to appeal to the sentiments and sympathy of the people instead of to their reason and common sense. Before the day of universal education, these old methods may have succeeded; but they do not succeed to-day. Now it must be shown that it pays in this world to follow Jesus, that the teaching of Christianity is simply an application to human relations of nature's great Law of Equal Reaction, and that the Sermon on the Mount is scientifically consistent. When the church has the courage to teach that religion really "pays," then it will have a following that really "stays."

PRESENT-DAY STANDARDS

It needs no arguing to convince one that nations are *judged* to-day by their material strength—that is, by their ability to build battleships, erect fortifications, and maintain armies, and that this same money standard of measurement has sifted down throughout all the people. The password to-day is "Wealth." The questions which demand the attention of our Congress and Legislatures are questions relating to money—such as banking, tariffs,

taxes, etc. Bills are introduced relating to men, women, and children, but they receive only slight attention. The business man is rated by his money. Neither "Dun" nor "Bradstreet" consider how he obtains it.

Righteousness is not a requirement to enter college. Hence, the schoolboy is not marked on his character. Hence, we continually talk to our children about their table manners, their dress, and their day school studies, but say very little to them about the fundamentals of life, —ordinary righteousness. This is because we feel that dress and manners, arithmetic, and language count more toward getting on in life than does righteousness. This is wrong. We have a misconception of true values. Religion is more important to our children even for "getting on" than are all other traits combined.

RIGHTEOUSNESS CAN BE SUBSIDIZED

Perhaps religion should be subsidized. It is fully practicable to subsidize righteousness and put a tariff on unrighteousness. The time is coming when a man must have character in order to be promoted under Civil Service. This will be found absolutely necessary as the Government's work increases.

Another great opportunity to subsidize righteousness, and put a tariff on selfishness, would be through a revision of our tax laws. Under present laws a man is taxed on what he *has,* irrespective of how he got it, or how he is using it. To-day the man who improves his property and tries to increase his contribution to the community is taxed more than the man who develops nothing and holds back the community's growth. The man who does nothing to develop his property is let off with the smallest

taxes. Some day this will all be changed, so that the man who uses his money to produce something worth while will be encouraged. The man who invests in the securities of a water-power proposition, which is a benefit to the nation, will not be taxed so heavily thereon as if he invested money in the manufacture of luxuries or wasted it on useless ostentation.

One of the simplest forms of subsidizing right living would be through the revision of school promotion requisites. It is difficult for the parent to impress upon the boy the importance of righteousness over geometry and French when the boy knows he must have these latter in order to graduate, while there is no requirement as to his religious qualities. Some day this will be entirely changed, and our universities will insist upon righteousness as an entrance requirement. As soon as righteousness is a requirement for entrance to colleges, then the schools will begin to mark on character as well as on mathematics and languages. When the schools so mark, then shall we parents be as determined that our children shall have character as to have satisfactory marks in arithmetic and other studies.

It will be very easy to subsidize religion or righteousness if it is thought wise to do so. Of course the idea of hiring people to do right is repulsive to many; but does not the history of the church show very plainly that its growth has been by subsidizing? Man has always been urged to "sacrifice" in the hopes of greater reward. The people are interested to-day, as in the past, only in what they think counts, and the future of the church rests in so shaping conditions that the masses will see that what the church has to offer does count.

This means that the church should continue to preach

the fundamentals of religion; but rearrange the conventionalities of life so that men will be encouraged in doing right. Such an opportunity awaits the church to-day in shaping civilization so that a man will no longer be judged by what he has got, but by how he got it, and what he is doing with it. As a first step along such lines, a certain standard of righteousness must be insisted upon for entrance to schools and colleges.

THE TWO REQUISITES

Before such a change can be brought about, two things are necessary: First, there must be a desire on the part of the people for new standards; and, secondly, further statistics must be accumulated and some system devised for measuring righteousness.

The first requisite of creating a desire among the people for a different standard has been very nearly accomplished. Business men who are wearing themselves out in the race for wealth are already tired of the chase. Their reason for working so hard for the dollars, and their wives' reasons for struggling with fashions, are largely to be answered with the word "custom." That is, they are doing it because other people are doing it; or because these things are subsidized. If a vote could be taken for the inauguration for some other standard, it would be overwhelmingly in favor of a substitution for something more worth while.

The second requisite to the subsidizing of righteousness is that some system must be devised for ascertaining of what right living consists and how it can be measured. Of course, this can be done only by finding out what are the results and motives of right living. Right-

eousness, of itself, cannot be measured any more than electricity, of itself, is measured; but it can be indirectly measured through motives and results, the same as electricity is measured through its magnetic powers.

LOOK AT HISTORY

As already suggested, righteousness has been subsidized during all periods when the church has been a great power in the community. Was not the "Promised Land" held up to the people during the earliest centuries, following the days of the Patriarchs? Was not "national strength" constantly held up to the Israelites as a reward for right doing? Did not Jesus preach sacrifice in order that His hearers might win something greater than sacrifice? History shows that the preaching of eternal life for those who do right, and eternal damnation for those who do wrong, has been the mainspring of the church during the past centuries.

The "heaven and hell" doctrine is no longer taken seriously by the masses. Whether the preachers to-day still believe it, I do not know; but certainly they do not preach it nor base their claims thereon. The church to-day has withdrawn the former goals, and given up preaching heaven and hell, without substituting anything else in its place. This may not be pleasant to talk about, but it should be recognized. The church has flourished in the past by subsidizing righteousness. If so, shouldn't the church face the facts to-day and again subsidize righteousness or get the nations to do it for them? It is as possible to subsidize righteousness and put a tariff on selfishness as it is to subsidize shipping and put a tariff on imports.

One great trouble with the church to-day is that the

preachers are no longer preaching the "heaven and hell" doctrine, and yet have substituted no other reward and punishment in its place. Perhaps the church must devise practical means of subsidizing righteousness. Preachers should continue to preach the two fundamentals of Christianity; but they should also endeavor to create a demand for these goods by shaping educational, industrial, and international movements so that people will actually see that it pays to do right.

Business men should pay more to the preachers and give them more money to spend for studying men and measures. A pork packer gives his manager more money for studying hogs than we give our preachers for studying men. A steel manufacturer allows his chemists far more for studying iron than we allow our preachers for studying human conditions. The small salaries which we pay the men whom we employ to develop character for us compare very unfavorably with the salaries which we pay the men who develop trade for us.

Business men would be justified in having great faith in the ability of the average preacher of to-day if he could be given a free hand and money with which to work. Those who complain that abler men are needed in the ministry should realize that abler men can be attracted only by first properly treating those who already are in the work. Preachers, like every other class of labor, are subject to the unerring law of supply and demand, according to which the demand precedes the supply.

When our forefathers gave a tenth of all their income to the church, it was a power in the community, shaping education, legislation, and public thought. Since we have been using most of this "tenth" for other purposes, the preacher's influence has waned, and will continue to wane

until we once more consider the church as seriously as we do our business. There are many preachers who would gladly take an active part in reshaping national and international affairs if they were given funds with which to work. These preachers know that in some way a premium must again be placed on right living and production; while sin and waste must be taxed. The great church organizations are willing to devote time and energy to the more immediate questions of what is righteousness and how can it be measured, if we would only give them the funds.

Let us recognize that conditions are changing and that standards will change. Let us prepare for this new era when righteousness again will be subsidized. The very fact that property is the standard to-day is almost a reason why it will not be the standard a generation hence. We should train our children to be prepared to face these new conditions, and be more liberal with their teachers. The day is surely coming when religion will become a matter of record as well as age; while men will be rated by what they are and do. Let us drill this into our children and strive to prepare them for the change. Life is largely determined by habit; while habit is the result of training. Let us use our influence with the schools to direct children along fundamental, rather than commercial lines. Let us pay these teachers more for their work. Let us encourage the development of righteousness, remembering that the preachers and school teachers of our nation are its most vital forces.

CHAPTER XIV

IMMEDIATE PROBLEMS FACING THE CHURCH

As such an effort has been made, in previous chapters, to show the vital relationship, both present and possible, between religion and business, some words of warning may be necessary in conclusion. Even prosperity is of no value in itself. Although the world owes its life, liberty, and property to the church, it would be unwise to close without making these three statements:

(1) Life, liberty, and least of all our property are of no value compared with our souls. "What shall it profit a man if he gain the whole world and lose his own soul?" is as pertinent a question to-day as it was two thousand years ago. Materialism is a millstone hanging on the neck of democracy. Materialism includes not only the worship of property, but the worship also of pleasure and power or the desire to be freed from duty and responsibility. Materialism is equally common among the poor and the rich, among wage workers and employers.

For the church to be used by any class to protect any form of property or privilege is suicidal from the church's standpoint. The church is already under suspicion as a protector of vested interests. The masses are almost ready to believe that the people with property are using religion to-day as a sort of anæsthetic to quiet the masses and keep down discontent. This is boldly being charged by all atheists, many Socialists, and some labor leaders. To have such rumors current will greatly harm the church; while to the extent that they are true, greatly

harms the greatest institution for good the world has ever seen.

Hence it is very dangerous to speak of the church as a "protector of property"; while it is absolutely wrong to join the church or give to the church for such a reason. Whenever the church has been content to be a *protector* of any interests—political, educational, or financial—trouble has invariably followed. When a class or nation needs protection, it is a sign of weakness. The church should stand for *faith;* protection assumes fear. The church should stand for *service;* protection assumes sin. The church should stand for *growth;* protection assumes stagnation. Can there be a greater crime than to hide behind the cloak of religion for protection against the growing demands of the masses for more power and more wages?

(2) Life, liberty, and property must not be ignored by the church. Mysticism has been as detrimental to the church as materialism. If talk and song could have saved the world, it would have been saved long ago. The time has passed when men or women are content to accept promises, payable in the next world. Concrete results are expected and demanded. The church must function with government, industry, finance, and commerce.

It was a natural step in the evolution of government to separate church and state. But it is very probable that—in the process—the church has turned too much of its work over to the state. We criticize the Roman Catholics for insisting upon their parochial schools, but they may be setting the Protestants a good example. The church has made a great mistake in permitting its charity, hospital, and educational work to get into political hands. Jesus not only wants us to express His teachings

in our daily life and business, but He wants us church people to do it together as one united body.

Thus we should not be yoked together unequally with unbelievers. The people of our churches should not only be living examples of Jesus' teachings, but should be loth to employ or work for those who are not followers of Him. The fact that religious people are willing—merely for profit—to hire anybody, work for anybody, or sell to anybody, irrespective of one's character, is one great reason for the troubles of to-day. The church must function, both through its members and as a body, much more closely with life, liberty, and property in the years to come. Religion must mean more than going to church Sundays; it must mean the observance of the Ten Commandments during the other six days.

(3) If the church cannot act as a protector of life, liberty, and property, and yet must function more in connection with such matters, what course is it to pursue? The answer is very plain. Jesus never spoke disparagingly of any of these things. Furthermore, when referring to them, He really promised them to the people, saying:

"Seek ye first His kingdom and His righteousness, and all these things shall be added unto you."

Were Jesus here to-day, He would never object to the material things about us—the transportation systems, the great buildings, the comforts of home and city. It would be only the inequalities which would trouble Him. He would want us to build railroads, factories, and houses; but He would want us to do these things in the interest of the entire group, and not for ourselves alone. Jesus is anxious for each of us to have more and more; but He wants us to see that our brothers have it, too. As no

loyal member of a family builds himself up at the expense of his brothers or sisters, so no truly religious man will build himself up at the expense of his community, his wage workers, or his customers.

The church should take an active interest in material things, but its members should try to raise the whole mass instead of simply themselves. Jesus would not object to how much we have in property or opportunity provided we see that others have it also. The church should work for more life, liberty, and property; but should work for it as a body rather than as individuals. *We all should push and strive; but let us push and strive for the group, including ourselves, rather than for only ourselves, forgetting the group.*

This does not mean socialism or charity of any sort. We do not help men when we give them rewards that they have not earned. Certainly the group cannot be helped by paternalistic or socialistic methods. But after we ourselves have got so much in land, houses, education, music, or art, we can devote our energies to seeing that others have the opportunity and ambition to secure, through work, these same things for themselves.

WHAT THIS MEANS

This program means that before religion becomes a greater factor in civilization, we church members must give very much more liberally than at present. There are strong indications that the old tithing system will be revived and possibly very much greater calls for money will be made.

The reason Jesus did not make more demands on His disciples to give of money and property is because practically none of them had any material means. He called

upon them to give their lives, however, which was, of course, infinitely more than any gifts of money or property. When Jesus came into contact with men of means —as in the case of the rich young ruler—He told him to sell his goods and give the proceeds to the poor. Jesus' statement that it is harder for a rich man to enter the Kingdom of Heaven than for a camel to go through the eye of a needle is also well known.

Jesus probably had two things in mind: First, the natural temptation of a rich man to trust his wealth rather than his God; and, secondly, the handicap which wealth gives to one in winning souls. For instance, it is almost impossible for a rich man or woman to win souls to Jesus by personal work amongst the poor. If you have wealth and doubt it, just try it. You will soon be faced with the alternative of giving up your wealth and living with them as one of them, or of giving up your soul-winning campaign.

WEALTH VS. INFLUENCE

Indications are that religious people will come to very much heavier giving—not so much from the good which will come from the money itself, but in order to win back their influence with the masses. The church has lost its influence with the great masses of people, and especially with both union and unorganized labor. The leaders of the church are no more to blame for this tendency than are the labor and radical leaders; but only by a giving-up by the well-to-do will this breach be healed. Only in this way can confidence be regained and can the world be made again to believe in the sincerity of the church and its followers.

The economics of wealth, inheritance, and enterprise

have been referred to in another chapter. The winning of confidence, however, is like the winning of war. Economics must temporarily be forgotten. Even though it may be better from an economic point of view to keep the wealth in the hands of its present owners, yet the church will never come to its own until a change takes place. This means that the well-to-do people connected with the church should make the next move in order to win the masses. We business men must give until it hurts. Our present giving requires no real sacrifice. The world knows this, and hence does not take seriously our professions.

Statistics suggest that the next revival of religion will be an economic revival whereby the church people will give their property, as our forefathers gave their lives. It is no longer necessary to go to the stake or even go to prison for Jesus' sake, but the time is fast approaching when it may be necessary for us to give up a great deal more than we now do in order to show our real interest in religion and its work. All of us could easily give 10 per cent.; many of us could give 50 per cent., and some of us could give 90 per cent. of our income and still have left to live upon more than has the average person. Moreover, one reason why such giving is not seen to-day is because the church is not now organized properly to use the money.

GREATER GIVING NECESSARY

The tithing system, if adopted by the churches, would give astounding figures. A compilation shows that the annual business turn-over in this country amounts to over five hundred billion dollars. It is estimated that of this

amount four-fifths pass through the hands of the church people. One per cent. of this amount would mean five billion dollars a year. Assuming that there is profit of 10 per cent. on this turn-over, it would mean that there is coming each year to the church people of this country income amounting to forty billion dollars. If the tithing process were in operation, this would give the church in tithes about four billion dollars a year. These figures seem very extraordinary, but on checking them up no flaws can be found. The facts are that the church people of the country are giving less than 1 per cent. of their income to church and missionary work. If this were increased to 10 per cent. the church would become the most powerful organization, and the wonderful results which have been indicated in this book could eventually come to pass. Then the church could come to its own in a great big way that heretofore it has been able only to talk about.

An illustration of what this work could be is shown in connection with the Mexican situation. The money spent during the Pershing border campaign would have been sufficient to establish a public school system, a college, and a hospital in every Mexican city and town with a population of over 4,000 people. In addition, an endowment of several hundred thousand dollars would have been available for educational work in each of these communities. These figures are based on the cost of only the first year's campaign. If the total cost up to the present time were considered, the figures would be most astounding.

If the churches of England, France, and America had spent before the war one-tenth on endeavoring to convert Germany of what they have spent on endeavoring to

conquer Germany, the great war could have been avoided, with all its terrible results. Again, if we would spend on schools and hospitals and Christian propaganda in Japan one-tenth of what we are spending on our army and navy to protect us against Japan, a war with Japan could be avoided. The truth is that we church people either do not believe what we pretend to believe or else we lack the courage to put our beliefs into action. The churches hold the only key to our international and national difficulties. We know this, and the world knows it; yet we still are trying to solve the problems in the old way—with armies, navies, and unprincipled diplomacy. Why is it that we longer continue this inconsistency?

The strangest part of it is that the religious people still have to pay the bill even though unprincipled men declare war and enact legislation which makes war inevitable. It is said that 80 per cent. of the $11,481,109,000 collected in Federal taxes by the United States Government during the first two and one-half years of the war came directly or indirectly from church people. Therefore we church people pay the bill, even though men who ridicule us collect the money from us and spend it.

The real security of the nation is not its military, but rather its religion; the real protectors of our homes are not the policemen, but rather the preachers; and the real protectors of our daughters are not the law makers, but rather the priests. Business men who are interested in checking up these figures may examine the "Building Permits," the "Bank Deposits," and the "Shipping Receipts" for any community. If these figures are studied for a sufficient length of time, they will show what proportion of the bank savings and various other work of

the community is due to the religious people. But whatever the figures are, they will be found large enough to warrant the churchmen of our nation to wake up and be serious. Only by so doing can religion save the world; only as religion saves the world can we save ourselves.

MILITARISTS VS. CHURCHMEN

There is a growing tendency among church people to consider their taxes as a part of their benevolences. This is a great mistake. The question should be "taxes or benevolences."

In talking over the pacifist's cause a great military leader replied: "The trouble with you church people is that you are not willing to back up your theories with your life or even with your property. When one of us military men believe in war, we are willing to go to war and to be shot at. This you church people are not willing to do. Therein lies your great weakness. Whenever you are willing to pay the price of putting your principles into effect, then we military men will be obliged to retire. Our strength is due to your cowardice."

Is there not much truth in this statement? Are not the military men, the labor leaders, and the practical politicians more consistent than we church people? They all stand for a cause and are willing to stake their jobs on the cause. As they win or lose, it means much to them. But how is it with the church people? "Safety first" is the churchmen's motto. Churches cannot successfully serve two masters. It is impossible in the long run. Moreover, this lap of the run has just about come to an end. The church must now decide for what it is to stand and then must back its stand with life and property.

BACK THE CHURCHMEN IN POLITICS

One thing more, before the church comes to its own, it must back up its people who are fighting for righteousness in Washington and in the other capitals of the world. One of the saddest things connected with the church is to see church people divided as to politics and putting their politics ahead of their religion. The churchmen in political office at Washington who are conscientiously doing their work should receive the united support of all the church people in the country, whether these Washington officials are Republicans or Democrats.

Jesus said, "A house divided against itself cannot stand." This certainly applies to the church to-day in connection with government matters. It is estimated that the church people are about 50 per cent. Republicans, 40 per cent. Democrats, and the balance either independents or of other parties. Such a division does not speak well for the church people. If we are followers of Jesus and have the same interests, it seems as if we ought to be in one united political party. Of course this may require the organization of a new party. Certainly it would require a reformation of both of the present big parties. The fact, nevertheless, remains that if the churches are serious in their religion, they will do something along these lines. It, however, would be even a greater crime to have the Catholics and Protestants in separate and opposing parties. This should never happen.

The church some day will wake up and see where it has been fooled by the political leaders. Then the church people will put their church before their political party. Then they will unite upon some man who stands for Jesus' teachings without specifying for any party. Such a move could be made at once in each city and then could

develop into a great national movement, which is what the nation longs for.

The real difficulty of the church to-day is that it has failed sufficiently to express itself in business, the daily work of its members. It has taken literally Jesus' command to "go out into the world and preach the Gospel to every creature"; but has failed to put enough emphasis upon His other command: "Even so let your light shine before men that they will see your good works and glorify your Father who is in Heaven."

PRACTICAL SUGGESTIONS

The church needs now to function more closely with business and to express its religion more emphatically through business. Talk and exhortation have largely lost their effectiveness. Actions and demonstrations are needed to-day. To give these practical demonstrations of religion should be the immediate aim of religious leaders. The following few simple illustrations show what I have in mind.

The churchmen of each community who are manufacturers could get together and determine that they will pay more wages than those plants which are not being run by churchmen. Surely the plant paying highest wages should be that of an active Christian.

The churchmen of each community who are wage workers could get together and determine that they will make better goods than those employes who do not pretend to be followers of the Carpenter of Nazareth. Certainly these men and women should seriously consider the advisability of becoming unequally yoked together with others who spurn religion.

The churchmen of each community who are merchants

could get together and make sure that their stores are considered the best and fairest in the community. They could so act that people would know the practise of a store by inquiring whether or not its owner is a churchman. The followers of Jesus will not profiteer.

The churchmen of each community engaged in other lines could get together and make sure that they are helping out the people by their daily tasks. The bankers, lawyers, doctors, teachers, architects, and statisticians all have their duty to perform in this greatly needed demonstration. When one asks, "Is he a churchman?" before being willing to do business with a person, then our religion will mean something.

Some object to this, saying that it would tend to fill the church with hypocrites and parasites. Of course the church would have to be on its guard; but it easily could be. Every scientific and professional club is subject to the same abuse, but easily prevents it. If you have any doubts, try to get into one of these clubs to which your record does not justify you. The difficulty has been that the church people have not combined as to their business or professional work. When this is done, the various difficulties will solve themselves.

The problems of religion and of business have reached a stage which no longer allows optional consideration; they must be fairly met and constructively treated.

The war has brought great changes in American thought. The universal and spontaneous response to the appeals of "democracy and humanity," and the emphasis laid upon these objectives by the business men of America in war appeals, have established *"democracy and humanity"* as a practical principle to which all are committed. America now expects the logical fulfillment, in terms of

finance, trade, and industry, of the implied promises which "democracy and humanity" entailed.

The tremendous increase in living expense has so aggravated economic conditions that America's problems are receiving frenzied, rather than constructive, consideration. Those who have no other resource than a willingness to work, must depend upon labor as their only means of accomplishment, whether constructive or destructive.

In times of stress people are peculiarly susceptible to the arguments and inducements of radicals and extremists. They become the despair of all who are conscientiously trying to establish what is just and right. Yet these same people gave every support in their power to the war, because they were willing to make any necessary sacrifice for the principles in which they believed.

This indicates that a favorable attitude of mind must first be established in planning for any vital reconstruction work in which the church may engage. Friendliness, sincerity, and truth are necessary for this, together with a frank discussion of whatever may be involved.

Certain convictions, more or less formulated, seem to prevail in the minds of the public which determine their attitude toward religion and the men connected therewith. These convictions are:

1. That the right to live carries with it the *obligation to work.*
2. That the right to enjoy life depends upon the *willingness to work.*
3. That enjoyment of life belongs equally to all and should never be at the expense of another's enjoyment.

4. That this birthright of "enjoyment of life" has been usurped and only the labor left; and that the product of labor has been so manipulated that the few with a minimum of work can control the destinies of the many.
5. That the inheritance of this power to control, or to be subservient, does not justify a continuance of the system which developed the injustice.
6. That labor and capital are equally necessary to industry and entitled to equal dignity and deference.
7. That "Bonuses," "Profit Sharing," "Shop Welfare," "Shop Representation," as institutions, express only *patronage,* and are but expedients to avoid the recognition of the partnership rights of labor and capital.

The disturbances of to-day are not as discouraging as they seem. They are due more to the desperation caused by high costs than a desire to interfere with industrial stability. However, there are deep-seated convictions among the best thinking people of America that the church should at once regain the confidence of the masses and that there will be no permanent prosperity until such confidence is regained. This is the next step to be taken in redeeming the world through religion.

THE COWBOY'S PRAYER

By Charles Badger Clark, Jr.

O Lord, I've never lived where churches grew;
  I love creation better as it stood
That day You finished it so long ago
  And looked upon Your work and called it good.
I know that others find You in the light
  That's sifted down through tinted windowpanes,
And yet I seem to feel You near tonight
  In the dim, quiet starlight on the plains.

I thank You, Lord, that I am pleased so well,
  That You have made my freedom so complete;
That I'm no slave of whistle, clock, or bell,
  Or weak-eyed prisoner of wall and street.
Just let me live my life as I've begun,
  And give me work that's open to the sky;
Make me a partner of the wind and sun,
  And I won't ask a life that's soft or high.

Let me be easy on the man that's down
  And make me square and generous with all;
I'm careless sometimes, Lord, when I'm in town,
  But never let them say I'm mean or small.
Make me as wide and open as the plains,
  As honest as the horse between my knees,
Clean as the wind that blows behind the rains,
  Free as the hawk that circles down the breeze.

Forgive me, Lord, when sometimes I forget;
  You know about the reasons that are hid,
You know about the things that gall and fret,
  You know me better than my mother did.
Just keep an eye on all that's done and said,
  Just right me sometimes, when I turn aside,
And guide me on the long, dim trail ahead,
  That stretches upward to the Great Divide.

CHAPTER XV

CONCLUSION

How shall the church regain the confidence of the masses in order to redeem the world through religion?

In a previous chapter it is shown that socialism is not the doctrine for the church to preach to-day. But the church must not be guilty of opposing socialism without providing some other solution for the problem. The difficulty with socialism is not in itself, but in that it depends upon religion to make it work. Without religion, socialism would never be successful; and when people are filled with the spirit of religion, socialism will not be necessary.

Surely the capitalistic system is not a success. The downfall of the church would be certain were it to defend capitalism. Capitalism is distinctly opposed to the teachings of religion, and cannot be defended consistently by the church. Capitalism develops those selfish qualities which are anti-religious. Modern industry and commerce are based on *selfishness* in contrast with the teachings of religion which are based on *service*.

Without doubt both industry and commerce are improving. Manufacturers and merchants are learning that to succeed permanently they must talk service, whatever may be their religious opinions. The dishonest practises which got by a few years ago are no longer successful. Advertising to-day must be honest in order to succeed; men must be honest in order to secure credit;

and the tricks of the trade no longer make profits as in the days gone by. But it is still profitable to advertise things which people ought not to buy, and although banks insist on honesty, they primarily ask, how much property have you got? They do not yet ask a man how he got it, whether by manufacturing something which made the world better or which made it worse.

In the last analysis the successful business man to-day must outbuy and outsell his neighbor. The rule of trade is that a man must give as little to the other man and get as much from him as possible. Certainly the rule of trade is contrary to the Golden Rule. Religion teaches that we should ask little for ourselves and give as much as possible to others. As a mother tries to do as much as she can for her children, instead of getting as much as she can out of them, so the religious business man should act toward his customers—so the religious wage worker should act toward his employer and those who are to buy what he makes.

EFFICIENCY AND DISCIPLINE NECESSARY

Some go so far as to say that religion should eliminate employer and employe so that *co-operation* should take the place of *competition*. This may be practical a hundred years from now; but it is useless to consider it in our day and generation. Men are born industrial leaders just as truly as they are born musical leaders. The health, happiness, and prosperity of the entire nation demands organization, leadership, and discipline. To give the nation the maximum of necessities and comforts requires that same form of organization which enables an orchestra to give good music. Let us analyze these requirements:

1. Each player must play the part for which he is best fitted.

2. Each part must be played by some one who loves to play and who especially enjoys the instrument which he uses.

3. The players cannot all play the same instrument; some must take important and others unimportant parts.

4. This means that there must be discipline under a leader who employs the various players at their respective market rates, charging a fair price for his own services.

Formerly, when making a price for the use of such an orchestra, the salaries of all, including the leader, were totaled, and this made the price to the public. There was then no labor problem nor was there the need of any union to protect the players.

Gradually, however, orchestras came to be mainly employed in theaters, hotels, and other places operated wholly for profit. The practise was then for the management to hire the players as cheaply as possible, and to take the difference as profit. This was the beginning of labor troubles in the musical industry. It is a fair illustration of the history of most industries. As the profit system is introduced, the religious spirit wanes.

CAPITAL VERY NECESSARY

Capitalism must not be confounded with the accumulation and use of capital. This is a very common mistake made by the masses. *Capitalism* means operation of industry and commerce for profit; while *capital* represents the result of thrift and self-restraint. While the former is essentially irreligious, the latter is distinctly religious in conception and operation. Not only is cap-

ital of great service in making people healthier, happier, and more prosperous, but its growth depends upon developing those religious qualities of self-control and abstinence. As self-gratification is at the bottom of capitalism, so self-sacrifice is the basis of capital. Hence business is justified in backing the accumulation and use of capital, although some question may exist as to the wisdom of allowing it to be passed on from generation to generation without restriction.

This suggests, then, that an immediate problem is to develop efficiency, accumulate capital, and work toward other capitalistic ends; but by using some other force than the incentive of profit. As neither socialism nor individualism is successful, it is up to the religious business men to discover this new force. As suggested in previous chapters, not only does the solution of our present troubles await this new force, but its dissemination would greatly increase the efficiency of production and distribution. Then the kingdom of God would truly come on earth, and "all these other things" could be enjoyed by every one. Statistics clearly indicate that religion is this force which can take the place of both socialism and individualism. Religion awakens in men and women all the worth-while attributes of both socialism and individualism, both of which have their good features. By demonstrating this religion in business, the church would regain the confidence of the masses.

PROFITS A STUMBLINGBLOCK

The attitude of the church toward missionary work may suggest a religious method of approach to industry and commerce. The great missionary enterprises buy

and sell, borrow and loan. They are individualistic in conception and operation, but the profit feature is eliminated. They avoid the pitfalls of communism and socialism, but do not become selfish. They are subject to competition to develop efficiency; but avoid those cutthroat methods which are wasteful and useless.

These facts have resulted in attracting to the missionary movement men and women with great vision and energy. These people are happy working in the mission fields for one-quarter the salary which they could secure in a profit-making business. This means that the elimination of profits enables an organization to secure better workers for much less money than a profit-making concern can obtain them.

The same truth is illustrated in connection with educational and medical work. Men and women are to-day working in schools and hospitals who would not be there were they profit-making enterprises. This does not mean that non-profit-making enterprises are justified in paying low salaries. They should pay the market price for wages as for commodities or money. The important point is that the fact that they are not being operated for profit is an asset rather than a handicap, and that for the same wage a non-profit-making enterprise can get very much better workers than can a profit-making enterprise.

The religious spirit makes better employers, better wage workers, and a better public spirit with which to deal. Furthermore, without such a religious spirit, all legislative, co-operative, and other plans are of no avail. Religion is to the world what a spring is to a watch, and the sooner it is generally recognized, the more people will be healthy, happy, and prosperous.

A HEALTHY SIGN

This same religious spirit is not confined to missionary, educational, and medical work. It is already breaking into business. The wealthy manufacturer or merchant, although not yet ready to give his time to making or selling commodities in the community's interest, is willing to serve freely as a trustee of the savings bank, a director of the local library, or an officer of the hospital and certain charitable organizations. To each of these things he gives valuable time for which he would want many thousands of dollars in profits were they profit-making enterprises.

May not the time come when these men may be willing to run their factories and stores—as trustees—with the same unselfish purpose? Certainly those of us who have money are not striving for more profits in order to have more to spend. We already have reached a point where we are losing instead of making friends by our method of living and the amount we spend. We surely are not seeking more profits for our children's sake. Many of us have already accumulated for them more than is good for them.

This means that our only legitimate excuse for seeking profits is to secure the power and influence in the extension of our business which these profits give us. Hence, a real problem of religion and business is to devise a plan which will select the best men, supply these best men with capital, and to induce these men to give their services for a reasonable wage. Perhaps this will be accomplished by the business men paying themselves a good salary, but putting these profits back into the business and distributing certificates of ownership

to the full amount of these profits to the people—not necessarily to the employes from whence the profits come. Perhaps the adoption of some such plan as this by religious business men may some time be necessary in order to get the masses to consider religion more seriously.

It is not the purpose of this book to suggest details of a plan for redeeming the world, but rather to emphasize that the world can be redeemed socially, industrially, and commercially only through religion. Governments may succeed in protecting men in freedom of effort and rights of ownership; but only religion can energize men unto a maximum of useful service and make them content with a simple material reward.

STATISTICAL ADDENDA

Considerable confusion exists as to church and other religious statistics. The most comprehensive work was accomplished by the Survey Department of the Interchurch World Movement, and the following chart was prepared by that organization. This department, however, has no comparative figures which are of use in connection with barometric studies.

CHURCH MEMBERSHIP IN THE UNITED STATES

In the adjoining chart the 42,044,374 church members are divided according to the size of the 201 different bodies as reported by the Government's Bureau of Religious Statistics.

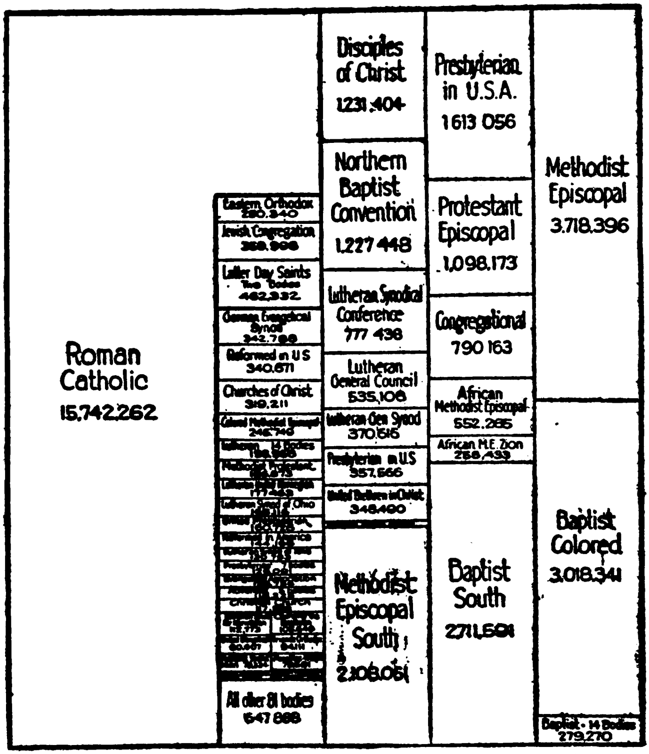
The Roman Catholics are reported as a single body and 119 other churches are scaled according to their numerical strength, with 81 smaller bodies grouped in a single block which represents the relative size of their combined membership.

The chart was prepared to illustrate a table of statistics so that the relative numerical strength of the religious bodies of our country might be readily seen.

The methods of compiling religious statistics differ widely in the several religious bodies and especially so when attempts are made to harmonize the records of Protestant and Roman Catholic. Care must be exercised that we do not over-estimate the strength of a religious body because of the number of its members.

THE TWO HUNDRED ONE RELIGIOUS BODIES IN THE UNITED STATES

From the Government Bureau of Statistics



= 250,000 Members TOTAL MEMBERSHIP - 42,044,374

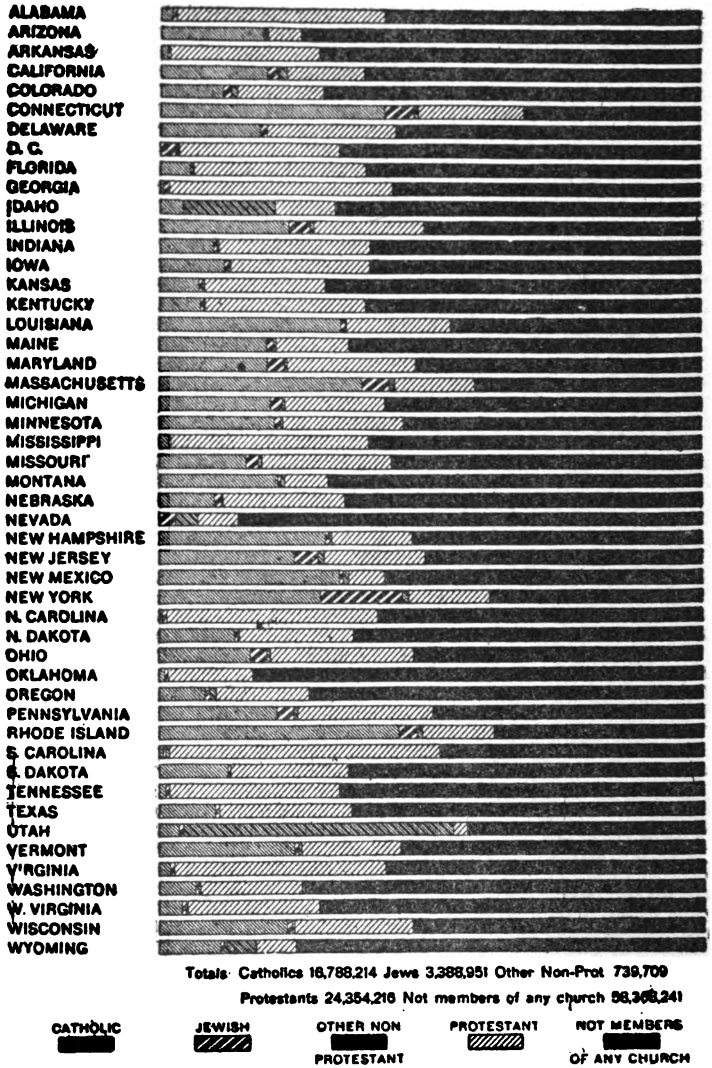
By a more careful analysis it will be found that the development of some of the smaller bodies in local and benevolent church life will serve as an object lesson for many of the larger organizations.

One of the most vital subjects affecting church statistics is that of the children; some of the branches of the church counting them as members from infancy and others actually undertaking to conduct the work of the church without them. This is often the cause of conflicting statements as to the relation of church membership to population, and nothing is more misleading than to state that the unsaved portion of a given population is the difference between the population itself and the number of people recorded as church members. It should be kept in mind that, according to the last official census, 26 per cent. of the entire population of the United States were children under eleven years of age.

Aside from the child life, which certainly cannot be counted against us, there are literally millions of people in America who have belonged to Christian churches, but who are not now recorded as actual communicants. Many of these are worshiping in churches in which they do not hold their membership. This is especially true in some western communities, where by actual count it has been established that the number of church members belonging elsewhere equals the number who belong locally.

Perhaps one of the first and most essential movements of the church should be in united efforts to gather in these people and to enlist their full co-operation.

WHERE 58 MILLIONS UNCHURCHED AMERICANS RESIDE



CHURCH MEMBERS BY DENOMINATIONS

The following table gives the membership in 1916 of those denominations reporting more than 50,000 members, the increase over the figures reported for 1906, and the rank of each denomination as indicated by the total membership, by the increase in number of members, and by the per cent. of increase. The Independent churches and Jewish congregations are omitted. The table shows that for the denominations reporting over 1,000,000 members there were only very slight variations in rank as regards members and numerical increase but that there were great variations as regards per cent. of increase. Thus, the Roman Catholic Church ranks first in number of members and in numerical increase, but in per cent. of increase its rank is thirty-six, due in part to the falling off in immigration and possibly to the immigration of Italians, Austrians, French, and others who returned to Europe for the war. The Methodist Episcopal Church ranks second in number of members and in numerical increase, but twenty-first in per cent. of increase, while the Methodist Episcopal Church South, ranking fifth in members and numerical increase, is sixteenth in per cent. of increase. The Presbyterian Church in the United States of America ranks ninth in per cent. of increase, which is the highest rank in any of the nine denominations reporting over 1,000,0000 members. This table is compiled from U. S. Bureau of Census figures:

	Members, 1916	Increase Over 1906*		Rank According to		
		Number	Per Cent.	Members in 1916	Increase Over 1906 No.	Increase Over 1906 Per Cent.
Roman Catholic Church	15,721,815	1,511,060	10.6	1	1	36
Methodist Episcopal	3,717,785	731,631	24.5	2	2	21
Baptists—National Convention	2,938,579	676,972	29.9	3	4	15
Baptists—Southern Convention	2,708,870	699,399	34.8	4	3	11
Methodist Episcopal, South	2,114,479	475,999	29.1	5	5	16
Presbyterian Church in United States of America	1,611,251	431,685	36.6	6	6	9
Baptists—Northern Convention	1,232,135	180,030	17.1	7	10	28
Disciples of Christ	1,226,028	243,327	24.8	8	7	20
Protestant Episcopal	1,092,821	205,879	23.2	9	8	23
Congregational Churches	791,274	90,794	13.0	10	15	34
Lutheran—Synodical Conference	777,701	117,031	17.7	11	12	26
African Methodist Episcopal	548,355	53,578	10.8	12	21	35
Lutheran—General Council	540,642	78,465	17.0	13	17	29
Latter Day Saints, Church of Jesus Christ	403,388	187,592	86.9	14	9	3
Lutheran—General Synod	370,715	100,494	37.2	15	13	8
Presbyterian Church in the United States	357,769	91,424	34.3	16	14	12
United Brethren in Christ	348,828	74,179	27.0	17	18	19
Reformed Church in the United States	344,374	51,720	17.7	18	22	27
German Evangelical Synod	339,853	46,716	15.9	19	23	32
Churches of Christ	317,937	158,279	99.1	20	11	2
African Methodist Episcopal Zion	257,169	72,627	39.4	21	20	6
Colored Methodist Episcopal	245,749	72,753	42.1	22	19	5
Methodist Protestant	186,908	8,364	4.7	23	38	38
United Norwegian Lutheran	176,084	−8,943	−4.8	24	42	41
Lutheran—Joint Synod of Ohio	164,968	41,560	33.7	25	24	13
United Presbyterian	160,726	30,384	23.3	26	25	22
Reformed Church in America	144,929	19,991	16.0	27	29	31
Lutheran—Synod of Iowa	130,793	29,539	18.6	28	28	25
Evangelical Association	120,756	15,858	15.1	29	33	33
Greek Orthodox (Hellenic)	119,871	29,120	32.1	30	26	14
Christian Church (Christian Convention)	118,737	8,620	7.8	31	37	37
Synod for Norwegian Lutheran Church	112,673	4,961	4.6	32	39	39
Church of the Brethren (Conservative)	105,102	28,555	37.3	33	27	7
Russian Orthodox Church	99,681	80,570	421.6	34	16	1
Friends (Orthodox)	92,379	1,218	1.3	35	40	40
United Evangelical	89,774	19,892	28.5	36	30	17
Unitarians	82,515	11,973	17.0	37	35	30
Primitive Baptists	80,311	−22,000	−21.5	38	43	43
Seventh-Day Adventists	79,355	17,144	27.6	39	32	18
Cumberland Presbyterian	72,052	−123,718	−63.2	40	44	44
Latter Day Saints, Reorganized Church of Jesus Christ	58,941	18,090	44.3	41	31	4
Universalists	58,566	−5,592	−8.7	42	41	42
Lutheran—United Synod, South	56,656	8,909	18.7	43	36	24
Free Will Baptists	54,833	14,553	36.1	44	34	10
Total	40,374,127					

* A minus sign (—) denotes decresae.

CHURCH PROPERTY

In ascertaining the amount of money invested in the churches we again resort to the U. S. Bureau of Census figures of 1916. These show a total value of $1,676,600,-582, with a debt of $164,800,000. These figures are based on the actual money invested and the money borrowed. It is fair to assume, however, that the present valuation of this property is upward of $2,000,000,000 and if the allied property of the churches is likewise included, it would amount to nearly $3,000,000,000. So far as our studies go, it indicates that the reports were based on very low valuations. These figures are compiled on the total of 226,718 organizations reporting, with a total membership of 41,926,850, of which 15,653,958 were males and the balance females. These organizations are using 203,432 church edifices, although the valuation reported of $1,676,600,582 covers only 197,807 of these edifices. This valuation is divided among the leading denominations as follows:

REPORTED VALUE OF PROPERTY

	Total Number Organizations	Number of Edifices	Value Reported
Roman Catholic	17,487	15,120	$374,206,895
Methodist Episcopal	29,342	28,406	215,104,014
Baptists—National Convention	21,113	20,146	41,184,920
Baptists—Southern Convention	23,627	19,770	58,348,373
Methodist Episcopal, South	19,220	17,251	62,428,433
Presbyterian Church in U. S. of America	9,660	9,068	150,239,123
Baptists—Northern Convention	8,159	8,105	94,644,133
Disciples of Christ	8,408	6,815	40,327,201
Protestant Episcopal	7,392	6,726	164,990,150
Congregational Churches	5,867	5,744	80,842,813
Lutheran—Synodical Conference	3,621	3,301	25,973,538
African Methodist Episcopal	6,636	6,302	14,631,792
Lutheran—General Council	2,389	2,330	32,108,091
Presbyterian Church in the United States	9,660	9,068	150,239,123
United Brethren in Christ	3,487	3,244	113,787,579
Reformed Church in the United States	1,761	1,719	20,116,336
German Evangelical Synod	1,336	1,267	13,118,273
Churches of Christ	5,570	4,342	5,644,096
African Methodist Episcopal Zion	2,716	2,495	7,591,393
Colored Methodist Episcopal	2,621	2,490	5,619,862
Methodist Protestant	2,473	2,266	7,944,467
United Norwegian Lutheran	1,391	1,210	5,990,280
Lutheran—Joint Synod of Ohio	827	807	5,718,462
United Presbyterian	991	986	13,543,213
Reformed Church in America	715	757	18,928,383
Lutheran—Synod of Iowa	977	879	4,057,635
Evangelical Association	1,636	1,582	8,317,978
Greek Orthodox (Hellenic)	87	59	1,115,464
Christian Church (Christian Convention)	1,265	1,171	3,569,471
Synod for Norwegian Lutheran Church	987	800	4,383,151
Church of the Brethren (Conservative)	999	1,340	3,990,898
Russian Orthodox Church	169	164	2,137,713
Friends (Orthodox)	809	733	4,262,893
United Evangelical	957	905	4,657,893
Unitarians	414	399	15,247,349
Primitive Baptists	2,143	1,697	1,601,807
Seventh-Day Adventists	2,011	1,231	2,568,495
Cumberland Presbyterian	1,317	1,163	1,935,027
Latter Day Saints, Reorganized Church of Jesus Christ	565	382	871,571
Universalists	650	620	7,876,103
Lutheran—United Synod, South	492	488	2,572,245
Free Will Baptists	750	656	517,240

BAROMETRIC STATISTICS

The nation's moral condition at any time is a most important factor to consider when endeavoring to look forward into the future. From time immemorial, periods of prosperity have been accompanied by a decline in religious interests and by a laxness in moral and social customs. Conditions, religiously, socially, and morally, are always at their worst immediately preceding a severe crisis or panic. The perils to a nation during a period of prosperity are much greater than the perils accompanying a period of depression. For this reason the social and commercial corruption which has followed the declaration of peace after great wars has always been more disastrous to the conquering country than the actual war. This has been true during all history.

It is a debatable question what figures to collect in order to judge these moral conditions. Some advise the use of Corporation Statistics as showing confidence, while others advise the use of Court Records as showing criminal conditions. In fact, there are many suggestions, but none are satisfactory. Temporarily—pending something better—we herewith submit an estimate of the annual growth of the Protestant churches of America. We should like also to include the Catholic churches, but their present figures are based rather upon birth rate than confession, and so are now omitted.

ESTIMATED ANNUAL CHURCH ADDITIONS

Year to July	Approximate Annual Growth Protestant Churches		Year to July	Approximate Annual Growth Protestant Churches	
1860*....	224,580	Decline	1890....	827,760	Prosperity
1861....	165,600	Depression	1891....	918,420	Decline
1862....	185,880	Depression	1892....	947,460	Decline
1863....	232,950	Prosperity	1893....	1,033,320	Depression
1864....	270,960	Decline	1894....	1,168,590	Depression
1865....	330,900	Depression	1895....	1,059,810	Depression
1866....	337,470	Improvement	1896....	964,410	Improvement
1867....	573,810	Improvement	1897....	932,700	Improvement
1868....	492,960	Prosperity	1898....	755,670	Prosperity
1869....	455,010	Prosperity	1899....	735,420	Prosperity
1870....	405,030	Decline	1900....	813,030	Prosperity
1871....	398,130	Decline	1901....	851,940	Prosperity
1872....	418,350	Decline	1902....	875,850	Prosperity
1873....	396,480	Decline	1903....	882,090	Decline and Depression
1874....	458,370	Depression	1904....	905,790	Improvement
1875....	519,180	Depression	1905....	1,046,430	Prosperity
1876....	625,320	Depression	1906....	986,700	Prosperity
1877....	724,329	Depression	1907....	1,039,260	Decline
1878....	614,940	Improvement	1908....	1,053,000	Depression
1879....	400,670	Improvement	1908....	323,391	Depression
1880....	366,900	Prosperity	1909....	918,534	Improvement
1881....	339,330	Prosperity	1910....	541,475	Prosperity
1882....	406,170	Decline	1911....	850,389	Depression
1883....	444,000	Depression	1912....	528,777	Transition
1884....	537,690	Depression	1913....	1,235,513	Decline
1885....	651,870	Depression	1914....	728,007	Depression
1886....	814,980	Improvement	1915....	542,962	Improvement
1887....	1,234,680	Improvement	1916....	756,867	Prosperity
1888....	779,820	Prosperity	1917....	1,339,557	Prosperity
1889....	878,580	Prosperity	1918....	154,320	Prosperity
			1919....	56,301	Prosperity

* Figures from 1860 to 1908 are estimates for the increase in membership of all churches, but are based mainly on the records of the Congregational churches, as these are the only figures available in earlier years. From 1908 to date, the figures are close estimates prepared by Dr. H. K. Carroll, and which were published in the *Christian Herald.*

RELIGIONS OF THE WORLD

The figures given up to this point relate to conditions in the United States. It is difficult to secure detailed figures for other countries. This means that the figures are those treating only of the Christian religions. The following table is an estimate of all religions and all countries. These estimates are based upon figures from Whitaker's Almanack.

	Europe	Asia	Africa	North and Central America
Roman Catholics	195,000,000	10,000,000	3,000,000	37,000,000
Eastern Catholics	99,000,000	17,000,000	4,000,000	1,000,000
Protestants	96,000,000	10,000,000	12,000,000	43,000,000
Total Christians	390,000,000	37,000,000	19,000,000	81,000,000
Jews	10,892,000	357,000	360,000	3,530,000
Mohammedans	4,000,000	145,000,000	52,000,000	25,000
Buddhists	1,000	140,000,000	1,5000	1,000
Hindus	2,000	215,000,000	325,000	50,000
Confuci and Taoists	15,000	310,000,000	40,000	120,000
Shintoists	1,000	25,000,000	2,000	1,000
Animists	2,000	43,000,000	99,000,000	20,000
Miscellaneous	2,000,000	10,000,000	200,000	9,000,000
Total Non-Christian	16,913,000	888,357,000	151,962,000	12,474,000
	406,913,000	925,357,000	170,962,000	93,747,000

	South America	Australasia	Total
Roman Catholics	35,000,000	8,000,000	283,000,000
Eastern Catholics	....	....	121,000,000
Protestants	1,000,000	5,000,000	167,000,000
Total Christians	36,000,000	13,000,000	576,000,000
Jews	114,000	19,000	14,972,000
Mohammedans	15,000	26,000,000	227,040,000
Buddhists	5,000	25,000	140,047,000
Hindus	100,000	35,000	215,512,000
Confuci and Taoists	15,000	725,000	310,925,000
Shintoists	5,000	6,000	25,015,000
Animists	1,250,000	18,000,000	161,272,000
Miscellaneous	25,000	150,000	21,375,000
Total Non-Christian	1,529,000	44,960,000	1,116,158,000
	37,529,000	57,960,000	1,692,158,000

WORLD TOTALS,

PROTESTANT DENOMINATIONAL MEMBERSHIP

Church of England.—England and Wales, 2,400,000; Ireland, 575,000; Scotland, 56,000; rest of world, 3,000,000.

Methodists.—United States and Canada, 7,600,000; British Isles, 1,933,000; elsewhere, 3,000,000.

Presbyterians.—U. S. and Canada, 7,600,000; British Isles, 1,933,000; elsewhere, 3,000,000.

Baptists.—United States and Canada, 7,600,000; British Isles, 408,000; elsewhere, 1,000,000.

Congregationalists.—United States and Canada, 900,000; British Isles, 490,000; elsewhere, 700,000.

Lutherans.—United States and Canada, 2,500,000; Germany, 42,000,000; Scandanavia, 11,000,000; elsewhere, 8,000,000.

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